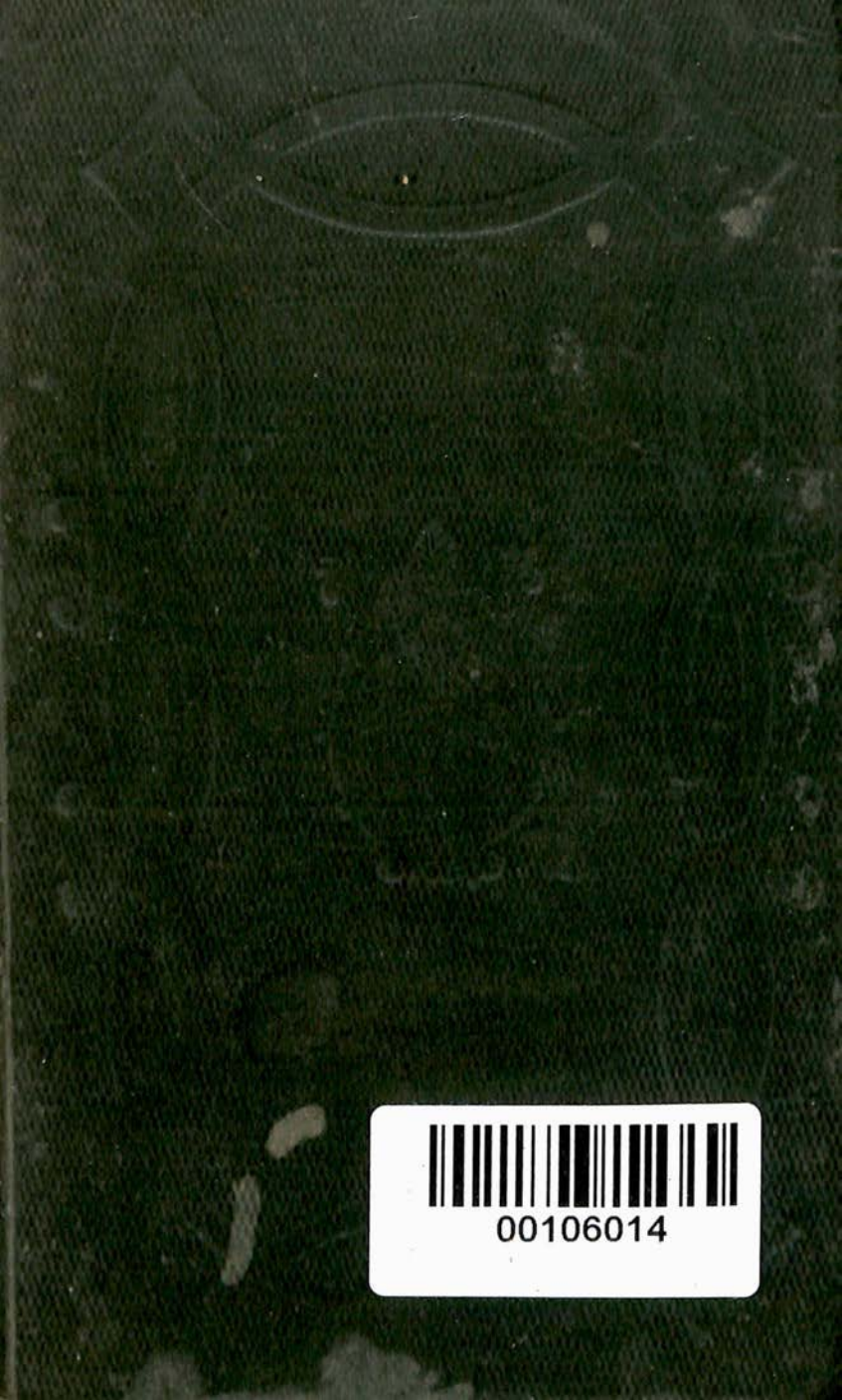
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BOMBAY BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

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THE INDO-BRITON.

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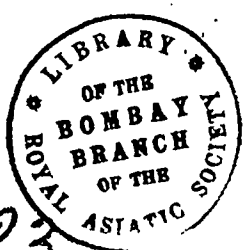

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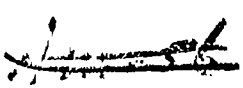

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PREFACE.

In presenting this little work to the public the author regrets that he cannot disunite individuals from their acts; but measures, not men, is a maxim that can be imperfectly applied to matters of state, and in no way to the operations of small Societies. Though, however, he has "nothing extenuated," he trusts that he has not "set down aught in malice." But, as an Institution had been formed that gave the fairest promise of ameliorating the condition of a whole race, charity itself can-

not require that the untoward influences by which so hopeful an undertaking was productive of nothing but the bitter fruit of disappointment, should be shrouded from the general gaze by the mantle of obscurity. The theory of Malthus has many opponents, but it wants not the microscopic vision of the political economist to foresee, that where there are old Indo-Britons,* there will be young

* We have fixed on the term "Indo-Britons" as being the one most appropriate and consistent with reason and propriety, and although we do not know any which suits our feelings better, yet we have no objection to the term "East Indians." But the various nomenclatures by which the class is called, is truly ridiculous, and applied as some of these often are, certainly reflect no very great honor on the understandings of those who make use of them. In this repect they are only imitating the *Hindoos* in that vile, ruinous and nonsensical part of their economy, viz. the division and separation of castes, which raises one portion *to honour and sinks*

ones, and that the limitation of their energies *the other to dishonor*, whatever may be their mental or moral state. The idea of forming a caste either in whole or in part, is truly preposterous, and while some designate them as "*Half castes*," they might with the same reasoning call portions of *them quarter, three quarters, and whole castes*, as from the various admixtures of blood, some appear to have a right to the appellation of one, and some to another. "The East Indians," says Sir John Shore, "are by no means singular in attaching great importance to a name or even its pronunciation. I knew in England a Mr Gullet, who chose to be called "Gullette;" a Mr Waddell, who insisted on having his name pronounced "Wa-dille." Yet, perhaps, on few subjects have men or nations been at times more sensitive, particularly when it involves any association tending to lower those to whom it is applied. Almost all the appellations which belong to different classes of individuals in all countries, were at first given or taken in derision on the one hand, or to mark a sense of self-respect on the other, of which innumerable instances might be adduced. There is little use in arguing or in attempting to account for absurdity or fancy. Those

to one mode of occupation, will soon leave great numbers without any visible means of protracting existence. This direful consummation would have been obviated by the success of the Institution at Phoolshair which incapacity and vice have hurried with unnatural precipitation to the "tomb of all the capulets." But what this establishment would have done for the rising generation, they must now do for themselves. The author considers that his countymen will be visited with great and unavoidable calamities, if they do not, at once, shake off the pre-

who in England would be designated "clerks," think it more dignified in this country to be styled "writers" and "assistants." In America a servant chooses to be called a "help" &c. If a man's vanity is tickled in a matter which concerns him alone, good sense and good feeling should induce others to gratify him therein."

posterous and blind confidence in future events which they entertain. Their reasoning is like that of the Irish beggars, who were resolved to marry, although they had every prospect of passing the honey-moon in a ditch. "We are young," exclaim the prudent pair, "God is good, and the world is good." The goodness of God is indeed infinite, but he justly withholds his benefits from those who would evade the primitive curse:—"*in the sweat of thy face shalt thou eat bread.*" If we are not up and doing, our children, when we are gathered to our fathers, will have no bread to eat, but the bitter morsel that worldly charity bestows with a frown on the brow, and a curse on the lip.

The Institution, be it remembered, was established at Phoolshair with the avowed and express object of ameliorating the con-

dition of Indo-Britons; so, were the author to have remained indifferent about so important a matter, in present circumstances, he could not but be justly charged as accessary to the perpetuation of fallacies injurious to the prospects of the rising generation. He sincerely wishes that the scheme could be again tried, but on another footing, and on widely different principles, and he is sanguine then that with God's assistance, the plan could not fail of success. In exposing however the working of this Institution and the evils that emanated from it, together with the discouraging prospects to be met with in the service of Government, the author is conscious he has discharged a public duty honestly, and fearlessly; and, if it has been done usefully, he shall have much cause to rejoice.

To Indo-Britons in general the author ad-

dresses some words of friendly admonition. To them the white cliffs of Albion are a fabled *ElDorado*, which they are never to behold, and India, the adopted country of their fathers, is the land in which they must live and die. It is strange, but no less true, that up to the present hour they have had but one object of contemplation, and that object not the most attractive—the desk. In this narrow sphere they are content to crowd and jostle among a thousand competitors, while many avenues to independence lie unoccupied before them:—commerce, agriculture, and the various mechanical arts present themselves to them with an aspect altogether forbidding. An abundant harvest, however, is to be reaped in these fields, but the LABOURERS ARE FEW. These hints, and the more diffuse directions for their guidance

contained in the following pages, are offered in all kindness to this ill-judging class, and it is hoped that they will be received in the same spirit in which they have been written. We conclude with the trite remark, that there is no situation in life that may not be dignified by integrity, and rendered independent by systematic economy and perseverance.

In conclusion, the author begs to remark, that he gives this small volume to the public with the confident hope that it will be read with candour and impartiality ; and that the facts adduced, though presented in an imperfect manner, will have their proper weight and influence with the class for whose sole object it is written. If this is the case, he will be under no apprehension that it will not prove of service to the amelioration of their condition.

Just as this work was issuing from the Press, I saw an Extract form an Article in the Calcutta Review on the "East Indian Community," in the Bombay Telegraph and Courier News Paper, and subsequently read it in the "Review" itself. As the observations of the writer are valuable and quite characteristic of the class he speaks of, and I may say, nearly in unison with what I have advanced myself in this humble undertaking, I have deemed it advisable, after obtaining the writer's permission, to insert the Article as an Appendix and would recommend its contents to general attention.

N. B.—As this work was printed from manuscript and the Author's circumstances did not admit of the usual inspection of the sheets as it was passing through the press, some errors will doubtless be observed. These, however, he believes are not numerous, and will not materially affect the sense. He once thought of inserting a list of *Errata*, but few readers ever take the trouble of making such corrections, or of referring to the *Errata* if they observe what appears to be an error. He therefore issues the work as it is, trusting that the candor of the readers will excuse any faults of this kind.

THE INDO-BRITON.

CHAPTER I.

"Good husbandry is good divinity."
Italian Proverb.

To direct the course of Indo-British energy from one channel into many, has been frequently attempted without success. A glance at this portion of society reminds one forcibly of our Eastern Bazars, where every one deals in the same commodities, where no man seems to be purchasing, and all are hopelessly waiting to sell. Agriculture and the mechanical arts have been pointed out as

proper objects of pursuit, but such suggestions have excited only contempt and disgust. The young Indo-Briton, as soon as he has learned to write, must be made a clerk, or remain a burden on his friends. To the desk he clings with the pertinacious fondness of a Hindoo to his gods, and if the desk cannot save him he is content to perish. He fancies that scribbling is a genteel occupation. If he knew in what light a clerk of the lower order is regarded in England, he would cease to think so. There, he is the *beau ideal* of all that is poor in purse and spirit; his exterior is a cheap and despicable copy of the fashions; his pocket and his head are alike empty. The fate of the East Indian Amelioration Society established at Phoolshair in the year 1830, has confirmed the prejudices of those who would glut the market with one kind of labor only, and, in the face of the old adage, persist in carrying coals to New Castle. The following quotation of Resolutions of a convened meeting of East Indians at Bombay, will demonstrate that the ill-starred Institu-

tion in question promised fair to be productive of much good.

"1. That this meeting, viewing with solicitude how inadequate those occupations in which East Indians have been principally engaged, will be, within a short period hence, to provide for their rapidly increasing numbers, are impressed with the necessity of opening new sources of employment for the rising generation of East Indians.

"2. That to this meeting it appears that the best means of attaining this end, and at the same time of promoting the best interests of the East Indian community, would be the establishing of East Indian families and individuals in agricultural pursuits, mechanical trades, arts, manufactures, and commerce.

"3. That for the purpose of giving effect to the foregoing resolutions (preference being given to agricultural pursuits) a fund, denominated the "Bombay East Indian Amelioration Fund," be instituted, to which all East Indians, and their European and Native well-wishers be solicited to contribute.

"4. That the affairs of this Fund be conducted by a Committee of Management, consisting of seven Members, including a Corresponding Member and Secretary, to be chosen annually; any three of whom may form a quorum for the transaction of business.

"5. That all monies originated by the 3d Resolution, or in any other manner, be vested in the name of the Fund, and that the Committee of Management for the time being, be empowered to apply the same for the purposes mentioned in the 2d Resolution.

"6. That all lands, tenements, and other property, of which the Fund may become possessed, by purchase, bequest, lease, or in any other manner, be held in the names of the Committee of Management for the time being, in trust for the benefit of the Fund."

"7, 8 & 9," consisted of the names of the Gentlemen nominated for the Committee of Management, the name of the Corresponding Secretary, and the form in which the money was deposited with the Treasurers.

"10. That the Committee of Management

transmit a copy of these Resolutions to the Committee of the Fund, instituted with similar views at Futtyghur, and to the opulent, influential, and respectable part of the East Indian Community at Calcutta and Madras, and solicit their aid by contributions and general co-operation for the objects of this Fund.

"11. That the Committee of Management exert themselves to procure every information respecting the various tenures on which land can be obtained in the several districts under this Presidency, and the expense of establishing an individual, or family in each on a farm, of which the extent shall be defined by the Committee of Management.

"12. That as soon as the requisite information is collected, and the state of the Fund admits it, the terms on which lands will be provided, be made public, and families and individuals be invited to occupy them as actual Farmers.

"13. That the Farmer shall be exempt from the payment of rent for the first year and be allowed a monthly salary for that

period, if it be deemed necessary by the Committee of Management. In addition to these, he shall be provided with a cash advance, at the discretion of the Committee of Management, as also with a dwelling house with out offices, apprentices to assist him in cultivating the soil, cattle, a stock of poultry, and such implements of husbundry as may be considered requisite, at the expense, in the first instance, of the Fund, which shall however be gradually re-imbursed for these by the Farmer from the fruit of his industry in future years.

"14. That the proprietary right in the lands, buildings, cattle, implements, &c. furnished to the Farmers, shall remain and continue with the Committee of Management, as provided for in resolution 6th until the same shall be purchased and paid for by the Farmer.

"15. That all persons contributing as a donation the sum of 50 Rs. or an annual subscription of 15 Rs. or upwards, be considered members of the Fund, and entitled to

vote *viva voce*, or by proxy, at general and special meetings.

"16. That a Quarterly General Meeting shall be held at Bombay on the 10th day of January, 10th day of April, 10th day of July, and 10th day of October each year (or the day following if the 10th falls on a Sunday), for the purpose of inspecting the Accounts of the Fund, and Proceedings of the Committee of Management; of determining on measures that may be suggested for furthering the objects of the Fund and transacting all other necessary business. Special meetings may be convened at any time at the requisition of two or more of the Committee of Management, or seven members of the Fund, a fortnight's previous notice, and the substance of the matters to be decided on being given.

"17. That no vacancies, whether in the Committee of Management, in the Office of Corresponding Member and Secretary, or that of Treasurers, shall be filled up without the general consent of the Members of the Fund, or a majority of the votes obtained in

writing, or at a meeting convened for that purpose."

An address from this body with a copy of the proceedings of the meeting was forwarded to the Hon'ble the Governor in Council, soliciting the patronage and protection of the Government. Sir John Malcolm was at the head of affairs at this time, and a warm and staunch friend to the class. The Government with a liberality and consideration quite equal to the importance of the undertaking, was pleased to authorize the Palace at Phoolshair and other buildings belonging to it, with 42 acres of ground, to be assigned to the Association on the following condition. The Palace was given them rent free for ten years, and if at the termination of that period it appeared to have been kept in order, it was to be continued free of all rent as long as the Association should continue in its original footing; but the Association was to possess no right of sale or transfer of this building, and no changes were to be made in its ar-

rangements of rooms, or in any other respect, except with the approbation and sanction of the Collector of Poona. The out Offices and Buildings were made over to the Association, but with discretionary power to repair or allow them to fall into decay, and to use the materials for the repair of other structures, or the erection of new buildings, as it might seem fit. They were also authorized to rent any of their buildings, or to appropriate any of them to any purpose they thought expedient. The only exception to this grant was the Palace itself, the specific appropriation of which will be hereafter stated. The Association was left at liberty through their Committee to lease any other part of the ground but the garden to any person desirous of building, or making, any improvement thereon.

The Government subsequently in a letter dated 27th November 1830, made the following grants, and we shall best shew its munificence by giving them in its own words.

"In reply, I am instructed to acquaint you "that the Hon'ble the Governor in Council, "gratified with the progress which has alrea- "dy been made by the Institution, and sen- "sible of the advantages which must, from "the success of its efforts, result both to the "Government and the class for the amelior- "ation of whose condition it was established, "is pleased to grant to the Association in "perpetuity, and free of rent, the Palace of "Phoolshair, with the House and Garden be- "longing to it, and forty two acres of ground "but under this condition that the Asso- "ciation are not to dispose of their right in "this property either by sale or transfer"

The Government also granted the Association the sum of Rs. 2000 for the repair of the Palace, and for indemnifying certain individuals for the expense and trouble they had incurred in repairing old, or erecting new buildings on the premises in question. The expense of the Garden establishment was also defrayed from the Government Treasury for a period of two years.

In order that the exertions of the Institution should not be cramped by the want of means, and that there might be no obstacle to the head of the Institution communicating with the Secretary of the Committee for regulating the affairs of the Institution, the liberality of Government was further extended by allowing Official letters to pass free of postage through the Bombay Presidency on being franked by the Collector of Poona, or of the Secretaries of Government. The Principal * Collector of Poona gave them every assistance and encouragement that laid in his power, and took a very lively interest in the welfare and prosperity of the institution, for which he received the thanks of Government. A "Fund" was also raised by subscription quite commensurate with the importance of the undertaking. The total, amount was, as far as I can learn, something more than £ 3000.

The kind and degree of aid and support received from the then Government of Bombay,

* Then Captain H. D. Robertson.

and the personal pecuniary assistance afforded by Sir John Malcolm who held the reins of the then Government, and who was also the Patron of the Institution, will be found fully detailed in the following able address presented by the members of the East Indian Association to that distinguisted statesman on leaving the shores of India for England expressive of their obligation to him, and of their thanks and acknowledgements for the warm interest taken by him in the Institution.

"To

Major General the Hon'ble

SIR JOHN MALCOLM, G. C. B. & K. L. S.

"As Members of an Institution which has been founded under your auspices, fostered and sustained by your philantrophy, and honored by the association with it of your distinguished name as its Patron, we should betray an insensibility which would be a reproach, were we to allow you to leave this country without thanking you for the warm interest you have taken in its success, and

the generous aid and support it has uniformly received from you since its first estabishment.

"Though it is unquestionably the wisest policy in the Government of a rich and highly civilized people, to content itself with providing for the security of property, leaving its subjects to pursue their own interests according to their own judgement, the Government of a people like that of India may often, with advantage, assume a more parental character towards its subjects.

"Such has been the character of the Government over which you have presided, in the encouragement it has afforded to the Institution which we represent. That Institution, though formed with the immediate object of ameliorating the condition of a particular class, cannot but ultimately prove more extensively useful, should its endeavours in the attainment of its immediate object be successful; for such are the wise dispensations of Providence, that any portion of a community best promotes the common good

of all, when it seeks by legitimate means to promote its own interests.

"We cannot but believe that, in the encouragement which your Government has given to the Bombay East Indian Amelioration Fund, the good that Institution has a tendency to effect generally, was kept as much in view as the benefit likely to result from it to the class in particular; nor does this view, while increasing the obligation of the members of the Association to a diligent discharge of their trust, in any way diminish the debt of gratitude which has been imposed upon them.

"We should be entering into a lengthened detail, were we to enumerate all the favors which have been conferred on the Association by your Government, but the liberal grant of the extensive building at Phoolshair in the Deccan, and the valuable garden and lands adjoining, demands particular notice. It has enabled us, under peculiarly advantageous circumstances, to form an establishment there, for instructing East Indian youth,

in agriculture and the mechanical trades. The practical knowledge and early habits of industry and frugality they will there acquire, will essentially promote their future success in the occupations for which they are intended, and in which, while they advance their own interests and those of the class, we are sanguine in the expectation of their proving a benefit to the community in general.

"But the encouragement which the Association have received from your Government, is not the only favor for which they have to express their gratitude; the liberal aid which their funds have received from you, personally, as well as in consequence of your example and influence, and the honor you have done the Institution in condescending to become its Patron, also demand their warmest acknowledgements.

"These sentiments the members at large feel it incumbent upon them to express; but such of them as belong to the class of East Indians, feel themselves peculiarly called

upon to acknowledge the deep obligations under which you have laid them, besides those conferred through the medium of the Institution. Rendered by circumstances a distinct and separate class, and debarred the advantages and privileges alike of Europeans as of Natives, their path has been strewed with difficulties, and their advancement in life has been impeded and retarded. Some of these difficulties you have removed, by opening to the East Indians situations in the public service of greater trust and higher responsibility than any to which they were previously considered eligible. So liberal a course, while it will not fail to give a stimulus to their exertions, will also be attended with the additional benefit of weakening the prejudice with which it has been their misfortune too frequently to be viewed.

"Impressed with a deep and lively sense of their obligations to you, the East Indian members of our Accociation avail themselves of this opportunity to solicit you will

do them the honor to accept a Piece of Plate, with a suitable inscription thereon, which will be presented to you, on their behalf, by Messrs. James Cockburn & Co. of London; and which they beg you will receive as a token and memorial of their heartfelt gratitude for the benefits you have conferred upon the class, and the disposition you have ever evinced to promote their interests and welfare.

"We cannot close this address without assuring you that our humble, but zealous and diligent endeavours shall ever be directed to realize, to their fullest extent, the objects of the Institution, and thereby to afford you the gratification (a gratification prized above all others by every great and good man) of contemplating the benefits and blessings diffused by your benevolence and liberality.

With sincere wishes for your safe return to your Native Country, for your health, happiness, prosperity, and the long enjoyment of your well earned honors, we beg

leave with the greatest respect, to subscribe ourselves,

Hon'ble Sir,
Your most obedient servants."

(Subscribed by about 70 in number belonging to the Association.)

As the address will be incomplete without its reply, I will here give Sir John's answer, couched in such able, and liberal sentiments as was peculiarly characteristic of his character and station, in full length. It will also shew the Public in what light this able and renowned statesman regarded the establishment of this Institution at Phoolshair. He evidently never dreamt of its present catastrophe.

"GENTLEMEN,—I could receive no address with feelings of more sincere satisfaction than that with which you have presented me. That I am proud of being your Patron, and gratified by the feelings with which you regard my endeavours to promote your future

wellfare and success, is solely to be ascribed to your own conduct. Your views of your condition, and the means of its improvement, have entirely coincided with mine. You have looked to the attainment of a high place in the mixed community of British India, through the only means by which a solid footing in society can be attained,—by virtue and knowledge. These high qualities, when combined with habits formed in early life, of frugality and independence, will earn for your class, a rank in the vast population of India, that no Government can grant, or take away. That over which while I presided, has been more anxious to give you, as individuals, and as a valuable part of its subjects every encouragement; and it has been more disposed to open to you situations in the public service, of higher responsibility than you had before, from its observation of the moderation and good sense with which the East Indians at Bombay pursued their path to gradual advancement.

"There is no act of the Institution which

you represent that I view with such hopes as the establishment of Phoolshair. If you pursue with that zeal and judgment you have hitherto shewn, the course of education at that colony, which is now in happy progress, you will greatly benefit the class whose best interests are in your hands, and amply repay Government for the support it has afforded to this establishment. I have watched it from the commencement with anxious anticipations of the good that will arise from it. It will be a great consolation to me in that retirement which my age and long services require, to hear that this favorite plan for the promotion of your interests, and those of the public (the two cannot be separated) has been crowned with complete success; but it cannot fail; for the youth of this Establishment, removed as they are from all temptation to idle and vicious courses, are brought up in a manner that combines the simple and frugal habits of Natives with the attainments and qualities of Englishmen. Men educated at such an establishment, will possess advan-

tages that will ensure employment. They will become the most useful of instruments in promoting improvement in every useful art of life, and be found most efficient as aids in the administration of the Provinces of this Presidency. Time, however, is required to produce such happy results. Precocious efforts to attain rapid advancement, or impatience, will injure plans which, if steadily persevered in, must effect the most beneficial changes in the condition of those of whom you are the representatives.

"I shall always be proud to have my name mentioned as the first Patron of the Bombay East Indian Amelioration Fund, and in England as in India, your Institution shall have my warmest wishes and best support. With these impressions I cannot reject the Piece of Plate which you desire to give me; but you will best consult my feelings, by making it of very moderate value. Let me have the gratification of viewing it, not only as a memorial of your kind regard, but as a type of that Economy which is, beyond all other

qualities, necessary to secure the attainment of the various objects of your Association.

I am,
Your most obedient Servant,
JOHN MALCOLM."

Bombay, 29th November, 1830

No series of resolutions could have comprised more wisdom, with a larger share of good feeling and philantiophy than that which I have just placed before my readers. It had every thing to recommend it, and nothing, we are sure, could have tended more to ameliorate the condition of the class than opening these new sources of employment for the rising generation of Indo-Britons. It involved the possibility of making the class independent and respectable.

A very great necessity existed, and still exists, for such an Institution on account of the difficulty experienced in finding employment for this class of individuals in the occupations they have been hitherto accustomed to

pursue. These occupations are very limited in number, and not in any way commensurate with those of others placed in the same position of Society. Their views were bounded by clerkships, and situations in the Hospitals and Engineer Departments of the Public Service. For some time back appointments in the Indian Navy, such as purserships and situations as Captain's Clerks, as well as some superior uncovenanted situations in the Civil Service have been thrown open to Indo-Britons in common with Europeans; but these are so few that they afford no proper scope for the exertions of so large and rapidly increasing a class, and they are only attainable by powerful interest and recommendation.

We cannot expatiate too largely on the advantages and prospects that this scheme held out to the rising generation of Indo-Britons, for it is a fact well established that assiduous industry is the only path to opulence and distinction.

In Great Britain where industry and enter-

prise are unequalled, every handi-craftsman regards himself as a respectable unit in the scale of Society; and he has no pity, or commiseration for one who is not willing (if able) to earn by the *sweat of his brow* an honest and respectable livelihood. The sluggard delights in indolence, and no character, I magine, is so despicable to humanity as his; but, he who is industrious and frugal, as well as honest and virtuous, can scarcely fail to meet with success in every undertaking.

The majority of Indo-Britons entertain an idea that trade is not a respectable occupation to pursue, and that it degrades them in the estimation of their fillow-men.* But permit me to do away with such a pernicious misconception and such an erroneous notion. Those holding high offices, in Eng-

* I heard an Uncovenanted Servant once say that he thought his fellow-labourer was disgracing himself by being seen in the same conveyance with a man who had an extensive and respectable business in the coach line, and who was in such affluent circumstances as to be able to keep his carriage and pair. Who I would ask would

land * are engagad in trade, and all corporate bodies in it are necessarily engaged in the same way. Many from the smallest begin-

command more respect, he, with a few hundreds a month, or he who could calculate upon as many thousands as his monthly profits ? and as the possession of property is, in all human societies, the root of power, preference must be given to the latter, but, viewing it in Lord Bacon's theory that *knowledge is power*, I certainly did not see in point of intellect much difference in both; so that the preference must be given to the Tradesman.

* " The Lord Mayor and Alderman of the city of London and the Mayor and Alderman of all corporate cities in Britain, must necessarily be engaged in Trade. They are generally the most opulent men of the city, and most of them have been the artificers of their own fortunes. They have risen from small beginnings in Trade ; and not a few carry on a lucrative trade in what might be considered by an Asiatic as mean and contemptible. In 1811, the Lord Mayor was Mr. Birch, who kept a cookshop.

" His father or grandfather, I presume established the cookshop, which he stills carries on, and by which it is said, makes £ 2000 a year. The writer of this saw Mr. Birch preside at the city feast in his Mayorality, surrounded by noblemen, ministers of state, judges, for-

nings have, in the end, attained to such influence and respectability as have obtained for them the highest consideration in society.

eign ambassadors, members of Parliament, and men of the first rank. He acquitted himself with as much eloquence and grace, as if he had been bred in courts, and was not the less respected, because he kept a cookshop. No, he was supported and looked up to by his noble guests as the Lord Mayor, without so truly despisable an idea intruding itself, as a reflection at his calling.

"The writer of this has it not in his power to give a list of the Aldermen of the city of London with their several trades; but he is warranted in stating that many of the trades are such as would startle an Asiatic by their apparent meanness. This is advanced merely to shew the absurdity of attaching honor and respectability only to certain professions and situations; whereas every employment is, and must, be honorable and respectable, which is honest and useful—nay, the greater is the merit in proportion to the apparent smallness of the means; the man who can make a blade of grass grow where every one else pronounced it impossible, merits the commendation of mankind; and equally meritorious is he who, by inventing a new calling for himself, opens a door for the employment of his fellow men." Taken with some alterations from the *Author of thoughts how to better the condition of Indo-Britons.*

With Indo-Britons, the very idea of being agriculturists, bakers, butchers, shoemakers, &c. has an equal effect to that of an electric shock on their nerves, and they positively shrink at any thing like an approximation to it; but let me ask every Indo-British reader, is the class to confine itself to a desk? Is this the *acme* of their ambition? Do they see nothing beyond the precincts of an Office? Are they determined to pursue this dependent mode of existence, which destroys all power of self-control, and fosters a sensation of inferiority? Are they determined to subsist upon the favors and generosity of the great? Are they anxious to be the dupe of *Purvo* *

* A Caste of Hindoos who are divided into two classes, Kayusts and Patanas, but are mostly employed as English copyists in the different Offices under Government; they and the Brahmans are at variance, the former wishing to be considered in creed like the Brahmans, who stoutly and pertinaciously refuse all attempts at assimilation. Hence their dislike for each other. The Purvoe possesses all the treachery, chicanery, and duplicity of the Bramin, but from knowing to read and write English they have more tact, ingenuity and assurance in

influence, and be compelled to conform to the words of our immortal bard.

"Preferment goes by letter and affection—
Not by the old gradation, when each second,
Stood heir to his first."

If such be then their inflexible opinion, we can only say that they will prolong their own degradation, and admit their inferiority; their place will be in the ante-chamber, their seat in the vestibule.

Are they altogether without the wish to become independent and opulent? This they can never be, so long as they remain what

over-reaching the Brahman, and from a better knowledge of European manners, &c. they know how to please their superiors and injure their opponents from the want of energy and spirit of enquiry to redress complaints by personal endeavours of the European Officers, who not unfrequently leave grievances in the hands of their miscreants in Office, and who from possessing great influence over their Masters, have a combined tendency to bias their actions, and better inclination by the plausible turn they can give to any enquiry carried on in a strange language, and where their interests and duties are placed in opposition.

an Indo-British writer terms a "nation of clerks and copyists." Let me earnestly entreat them to bring up their children to some respectable trade, or induce them to follow agricultural pursuits, and they will find with industry, frugality, and good priciples, these will in time be to them an honorable support and stay. The small stipend they can receive from Government in an Office, is barely sufficient to keep them and their families respectable. The luxurious habits they have imbibed, render it inadequate to give their children a suitable education. If they are desirous of putting them in any of the expensive schools in Bombay, they cannot do so without putting themselves into considerable embarrassment. It would be well for them to give this subject their mature and serious reflection, and endeavour to open out for the rising generation more useful and profitable employment.

It is indeed altogether ludicrous to hear the strain in which this class of the community talk of the humble operations of indus-

try. The country from which they spring is a nation of merchants, and none are possessed of a more munificent spirit than the "British Commercial Aristocracy."

"*The Merchants Princes.*"

Contempt of commerce is worthy only of the Chinese, among whom intellect remains at a fixed point, where ignorance and prejudice are as vigorous as they were ten centuries ago, and give no promise of immortal life. To fill warehouses with the productions of every climate, and to crowd the sea with ships is not the work of a day; but this has been done by Englishmen, the names of whose fathers are unknown. By all and each of such persons, scores of quill-drivers, whose occupation the Indo-Briton regards with such absurd partiality, are employed as the mere tools of his trade, their persons and their pursuits being held in no more respect than the pen, ink, and paper which they use. Agriculture too, is considered unworthy to exercise the energies of this

fastidious race. Have they forgotten the lines of Goldsmith,

"Princes and lords may flourish and may fade,
A breath can make them as a breath has made;
But a bold peasantry, their country's pride,
When once destroyed can never be supplied."

Have they also forgotten the heroes of ancient Rome who relinquished the plough only to lead the armies to conquest. But without examples so illustrious, the health, content, and competence of rural life are inducements sufficient to lead men to embrace it. That mode of existence is surely preferable to the monotonous drudgery of a dingy Office, which one of our greatest poets celebrates thus,

"Exempt from public haunt.—
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing."

While the Phoolshair Institution possessed such singular advantages to Indo-Britons, it will be matter of surprise, and regret that such an Institution should have proved abor-

tive. From this circumstance we hope it will not be inferred, or considered that the project was unsuited to the end. It was perfectly feasible and would undoubtedly have succeeded, had the management of the Institution been entrusted to better hands. No Institution that had for its object the training of young persons, can possibly succeed without a moral and conscientious man at the head of it. But in this case the man who was appointed as the Guardian of the inmates, and who had sole charge of the Institution, was a most immoral individual, leading a life of undisguised profligacy. What but evil could young people acquire from such an example?

Next to him in authority, was the School master. Although a married man, he was not strictly speaking a pious man, nor did he possess any of those qualifications which ought to have existed in a Schoolmaster. He was so ignorant of the English language that the Boys used to make sport of him. He might have passed as an *abecedenarian*, or a

teacher to a few urchins just beginning to read monosyllables; and even in this respect, there would have been an objection to his "*teaching the young idea how to shoot,*" for his pronunciation would have shocked any one who had an ordinary knowledge of the principles of orthœpy.

The third indvidual was a man who administered to the *body and not to the soul*, or in other words a medical man. He was an Apothecary, discharged from the service of Government, although a man quite capable of exercising the functions of his Office, could he have refrained from paying his devotion at the shrine of Bacchus; but he was so immoderately fond of the bottle that he was never free from its direful and baneful influence, except when his purse was empty.

The Gardener was an Indo-Briton, and was about the best man that was employed in the Institution. He was an able, experienced and practical Gardener; but in consequence of the outrageous treatment he received from the head manager, being pinioned

and publicly flogged for a little obstinacy in not attending to orders, he felt the disgrace most keenly, and would not remain a day longer in the Institution. This punishment was, by the way, illegal, and was beyond the powers of a *Patell*, which was all that was vested in the Superintendent, who could have been prosecuted and punished for the exercise of undue authority. If Mr. Blake, the Gardener, had known how to go about it, or had he been anxious to obtain redress for the unparralleled injury he sustained, he might have had it; but he hastily left this part of the country in shame, and with a feeling of disgust. In consequence of the Gardener being opposed, and inimical to all the systems adopted and carried out with respect to the training of the Boys to agriculture, he was a *thorn* in the way, his exit could not have been too precipitate, and did its acceleration require aid, it would have been most cheerfully granted by those who persecuted him.

There were some minor Offices held by other individuals, whose influence could have

done very little detriment to the Institution, and therefore we will pass them over; the boys themselves were so dissatisfied with the treatment they experienced that they one by one having written to, and implored their parents to relieve them from so much misery and discomfort, were withdrawn.

The qualities for which the Superintendent was selected for the Institution, we cannot to this day divine; unless it was for his having some knowledge of mechanics, but all his dabbling in this, or any other branch of science, would not qualify him for so responsible a situation as that of Director of an Institution, which had the welfare of a large population in view.

Could the result, we would ask, prove otherwise than it did with such fearful examples? certainly not. Where there is the absence of good Christian example, and sound religious instruction, failures like this must be the inevitable consequence. We have read it in the effects of larger communities, the large cities in olden times, such as

Nineveh, Babylon, Alexandria, Rome, &c. were ruined by such evil influences, and they could not have been less effectual in an infant institution like that of Phoolshair, which had the amelioration of a large portion of our fellow creatures in view. A practical illustration may be obtained of the consequences which we attribute to irreligion and loose morals, from the ruin which France has brought on itself. It has purchased poverty by crime. It has sacrificed virtue to interest that it might carry on uncurbed and uncontrolled a species of immorality unknown elsewhere. This nation may with great propriety be called the most renowned architects of ruin. How often have they not pulled down to the ground their monarchy, their church and their nobility, as well as violated their laws, and destroyed their revenue, their army and their navy; and the same may be said of their commerce, their arts and their manufactures. Vice, it must be remembered, acts upon the principle of contagion, and diffuses its venomed propen-

sities among all those who are near its polluted atmosphere, and its diffusive influence acts in proportion to the nature of the source from which it emanates.

What contributed in some measure to the ruin of this Institution, was the transfer of the D. S. G.'s Office from Poona to Phoolshair, for whom the Government rented from the Association a portion of the palace at the rate of 20 Rs. per mensem. There were young men in this Department on high salaries, but of course not higher than their qualifications merited. These men were wild and unthinking, and who of us has not been so in our youth. They were fond of dress, and paid much attention to the toilet, and nearly all lived in a state of careless debauchery. The Paishwa's *shumber khun* or the hundred apartments, could have told a tale of the follies of youth* which resembled not unlike a Mahomedan zenana.

* Many are now married and are conducting themselves with much honor and respectability.

It is too obvious that the conduct of these men was any thing but a good example for the after conduct of these youths in life. Many of the Boys were known to say, "Why cannot we be like these young men, become draftsmen or clerks, instead of laboring like common coolees, and carrying baskets on our heads loaded with filth. We can now write tolerably fair hands, and with practice we would be able to draw too, and why cannot we obtain similar situations elsewhere. We might then become Gentlemen, wear tight pantaloons and top boots, fancyneck ties, pretty coloured vests, shooting jackets, and hunting caps." These things constantly were presented to their minds, and their chimerical day dreams were "we too shall by and bye be in the enjoyment of such splendid indulgencies."

What with the bad treatment they received, the extravagant display of buffoonery constantly before their eyes, and last not least, the immoral example of their Superintendent, &c. they could not but entertain an

adequate disgust and contemptuous opinion of the humble but respectable occupation to which they were being trained. Can it be wondered that the Committee altered the circumstances and prospects of the "East Indian Amelioration Fund;" so far at least, as to discontinue the Seminary at Phoolshair from "a disinclination on the part of the youths who have been brought up at Phoolshair to engage in the cultivation of the soil, as an occupation or business on which they are to subsist and maintain themselves."

On this subject the Committee further observe "that it is with pain the Committee have observed that such a feeling does exist, and that those young persons seem to regard it as a hardship to enter upon the line of life in which it was intended to place them. They appear to be impressed with an idea that it is not considered as decent or respectable in any of the employments in which persons of their class are to be found, and it is a lamentable fact that when the Secretary to the Association last visited the Institution

to ascertain the progress of the apprentices in the knowledge of agricultural pursuits, and which of them were fit to be located as farmers, they all expressed a decided averson to that line of life." It would under such circumstances have been madness to have entrusted to boys with such feelings, separate Farms. It would have been vain to have expected a competent livelihood for themselves, much less to benefit the country by their efforts and exertions.

The primary object which ought to have been attended to on the establishment of this Institution was their spiritual instruction; a proper man, with good moral character ought to have been selected, and a minister of the Gospel would have been a great *desideratum*. This man ought not merely to have been the Sabbath day minister and instructor, the religious guide of the Boys and others belonging to the the Institution, but he should have warmly interested himself in all their concerns and conditions of life, and his sole object and endeavour ought to have been to

make them happy and contented in the career in which they had embarked. If the Boys were in any respect obstinate and refractory, his sage and timely advice, mild demeanor and example would naturally have tended to bend their stubborn spirits, and thus improvement would have been gained in a stimulating anxiety closely to pursue their master's footsteps.

Instead of selecting a man of this description, they however selected a man who bore none of these qualities, and who cared but little for the success and general benefit of the Institution. The founder who was an Indo-Briton, and was, for a long time, held up as the Patron, and the benefactor of his class, ought, at least, to have exercised a little judgment and discrimination in his selections of Individuals for situations in the Institution. If the minor Officers of the Institution were not men of high moral deportment, he ought to have at least placed a pious good man at the helm, and although he may have fallen far short from the well

known benefactors of mankind, such as Bernard Gilpin, George Herbert, Frederick Oberlin, and Felix Neff, in superintending agricultural labors and plying the pickaxe with their own hands; yet if he had been a conscientious minister, his contrivances, his persuasions, his suggestions, and his example would, in all likelihood, have led the way to some new improvement, to some practical result. His object would have been to give them a relish for their occupation, to improve their minds, to give them a relish for husbandry, to employ their time profitably and agreeably, and impose no work on them which would have given them a dislike for the occupation.

A man like this would not only have been their Schoolmaster and their religious instructor, but their gardener and fellow labourer, as it were. The Boys in such a case would have seen that he had their interests at heart, and their best affection would have naturally flowed in confidence and veneration towards their mentor and pastor.

If Neff in the Alpines could have managed his ignorant, and not easily convinced flock in the improvement of their condition amongst barren rocks and improvident soils, what might not a man with half his zeal, and tact have done amongst the alluvial soils of Phoolshair, possessing, as it does, so many natural advantages. But such good examples the Boys of the Indo-British Amelioration Society had not from their Superintendent. They did not require a man merely to order things to be done, and if not executed to the *letter* of his instructions, to award punishments which naturally disgusted them with their occupation. They required a man who would put his own shoulders to the wheel, who would shew them an example by his own exertions by pointing to them in practice, that nothing so much conduces to health as labor, and that nothing would raise them to riches and opulence so much as the "*earning* of *their bread by the sweat of their brow*." If it were found that the Boys had a mean idea of the profes-

sion they were following, arguments ought to have been used to effect a change in their opinions, and instances adduced to remove such unfavorable impressions by pointing out to them the many thousands of labourers, handi-craftsmen, and agriculturists, who have become respectable and opulent from small beginnings. This is a very simple process, and requires not the aid of superior intellect, or any adventitious circumstances, but is quite within the reach of ordinary capacity and steady perseverance. The carrying out of such a system requires plain and honest dealing, undeviating integrity, unremitting and persevering application, and the practice of the most rigid economy. If, as we have said before, a good minister had been employed, the Institution would doubtless have thriven, and would have realized the founder's views in opening for Indo-Britons new sources of employment, which become, every day, the more necessary, on account of the difficulty which is experienced in providing for them in the occupation they

have been hitherto accustomed to pursue and appear so anxious to prosecute.

From the following extract from a report of the Committee, it will be seen that they were quite sensible of the advantages which such an Institution would produce for the rising generation of Indo-Britons.

"The limited number of these occupations and the progressive increase in that of the class, will at once account for such a difficulty, while the grounds of apprehension that it would occasion much suffering hereafter, will no doubt, be apparent to those who consider the tendency of circumstances in their condition, to curtail the field in which their habits or industry might be employed; such, it is obvious, must be the effect of their political disqualification. Many of the disadvantages under which the class labor may, perhaps, be principally attributed to the peculiar circumstances and situations of their fathers. This is alluded to, not as the fault of the parents whose memories are revered and loved, but as a peculiarity beyond their control. Una-

ble in most cases to send their sons to the native shores of their fathers, there to be educated for such professions as might have been suited to their talents and tastes, they were forced to content themselves with providing for them such an education as this country affords, and qualify them for the only sphere of active life that is attainble by them. In the mechanical arts, this country presented no opportunites for their being instructed. In the higher pursuits of manufactures and commerce, they wanted both the opportunity and means of establishing them, and against their entering the learned professions, the barriers are too obvious to require even an allusion."

These sentiments are worthy the sages and philosophers of other days. They shewed at once a proper knowledge of the present and future condition of the class of which we are speaking, the cause of their political disqualification, as well as the dire necessity that exists for the occupation of some wider *field* than the crampted, uninteresting, and circum-

scribed one they are pleased at present to occupy—an occupation by the way, which cannot fail to thwart their best and most laudable efforts, and swamp every spark of energy and ambition they may possess. I might go a step further and say that it has a tendency to degrade them in the course of a generation, to the abject moral and physical condition, which centuries alone of struggle and energy will enable the class to emerge from.

Under such a view of the case, the Committee could hardly have calculated on failure, while they understood the applicability of the remedy for the evil, and while they knew the *antidote that was required for the cure*; it is unaccountable why they should have been satisfied with a superficial enquiry, and abolish the Institution on the unwillingness of the Boys to serve or follow the profession of Agriculturists. If one set of Boys were unwilling, another set could have been got. The most satisfactory method would have been to have formed a Committee in Poona from the Indo-Britons there, and from

the other classes favorable to the cause, with the view of rigidly ascertaining and reporting if there were other causes which tended to injure the success of the Institution, or if its remodelment, or a change in the then existing system would, in any way, prove beneficial. Opinions also ought to have been invited from all those who felt an interest in its success, no matter whether connected with the Association directly or indirectly. No such attempt was made. The Superintendent's opinion, and those who, from interested motives, chanted the same sentiments, as well as the Boy's disinclination for the occupation, were alone considered a sufficient reason to throw down the fabric, which many knew to be tottering from its creation, and it required no prophetic skill to foresee this, and some I understand went so far as to date its downfall.

The cause now assigned by some for the demolition of the Institution, is that the Indo-Briton can do nothing in this way, as field labour is so cheap in India, and the expenses

of the Natives are so low that it is impossible for any Indo-Briton to succeed in employments similar to theirs, unless he partook of their coarse humble fair. It is utterly impossible, say they, to compete with the Natives. This is a fallacy very easily confuted, notwithstanding the condition of the present holders of the soil being by no means encouraging, and when we take the following circumstances into consideration, we shall then clearly see the contrast in favor of the Indo-Briton. First, it must be taken into consideration that the low vicious habits of the present artisans, and agriculturists, their apathy, their total want of principle, their selfishness, low cunning and artifice, give the Indo-Britons the best assurance that, with superior and virtuous habits, they will be out done by their competition. It is, we are certain, only necessary to enter the field against them, and they will dwindle before superior intelligence and industry. Secondly, there is such a want of the primary essentials, industry and rigid honesty, amongst the Na-

tive artisans, and agriculturists, that labor in India cannot but be considered extravagantly high. It is true that the daily wages of a Native are trifling compared with what it would be necessary to give an Indo-Briton, but let it be weighed in the balance what would be done of the same description of work by the Indo-Briton, and it will be found that the advantages will preponderate on the side of the latter. For instance, let any man compare the quantity done by one man in India with that done in Europe, and he will find that it amounts to three times more; again let a man make a comparison of the work performed in this country by the artisans of the two Nations adverted to, though the climate is so oppressive to the European, yet we shall find the same result. This was clearly proved by a scientific and skilful Gentleman at Poona, who will doubtless be willing to corroborate this statement, who gave a chest of drawers to be made by two of the best carpenters in Poona, whose wages were as high as 15 Rs each per mensem, and

it took them 15 days to finish it. The same description of article was given to an European carpenter to be made, and he completed it in 5 days, and executed it, as may easily be conceived, in a much better style. This then puts them in the proportion of 1 to 3 in favor of the European. The great saving in this small outlay only by employing the European was Rs 10. Compare even the prices of various articles manufactured in Europe, including freight, insurance, commission, and profit, and he will, we will be bound to say, find them considerably cheaper than they can be procured in India of an equal quality. This, I should suppose, applies in the same ratio to agriculturists.

The subject will be best illustrated by quoting a passage from Sir John Shore's (Lord Teignmouth's) work, who acknowledges that agriculture is the first and greatest object to look to, and that its vast importance to the improvement and happiness of the Natives is very great, while at the same time it opens a wide field for the sustenance of British youth.

He states that "it has been just shown that in Bengal, labor, accompanied with intelligence, in some cases receives a remuneration, compared with the price of provisons, eight times as great as it obtains in Great Britain; but if it obtained merely a fourfold remuneration, a steady and industrious Indo-British family could support themselves in the most abundant manner by cultivating the soil. We will suppose them to begin with a capital of only 200 Rs. which would still be a capital ten times as large as that possessed by any one of their Native neighbours in the same line, who in general borrow the money even to purchase their seed for the crop as well as to support themselves till the harvest at perhaps the rate of thirty six per cent interest, with which, were their creditor content, without adding any further exaction, they would still have quite enough to support their families after paying their rent. Improving for this purpose the most delightful seasons for labour, those early in the morning, and late in the afternoon, such a family might bestow on their

little farm four or five times the labor given by Natives with less exposure of themselves to the sun, than almost every European Indigo Planter is obliged to sustain in rousing to something like exertion his unwilling Native labourers, while a recess of four or five hours in the heat of the day spent in the house, either in repose or some domestic occupation, would be rendered inexpressibly sweet by their previous labour. To this portion of actual labor might be added the advantages of superior intelligence in happier methods of managing the land, in improved implements of husbandry, a discreet adjustment of crops, and in various other ways, which would more than double the value of the actuall abour bestowed. To this might be added the domestic care of animals profitable for the table, of a small diary, an aviary, &c. employments which, while they would cover the daily table with plenty, and furnish something for the neighbouring market, would constitute rather the enjoyment of such a family than its burden,

"While the labor of this family would thus be productive in a tenfold degree, compared with that of the Native neighbours, its expenses, in its rural and happy state, would by no means be necessarily ten times as great. Of nutritive support one human being requires little more than another. There may be some little difference in the kind and mode of preparing the food; but the quantity required by one man for healthful nourishment, can seldom be double the quantity required by another equally healthful. Nor in a rural situation is it necessary that clothing should be very expensive; clothing, clean and neat, might be provided at little cost for those who live by manual labor. Thus, although the income from such a state of rural happy life, would not appear splendid in in a pecuniary point of view, it would be solid. The table would overflow with plenty; it would abound with every article requisite for the highest degree of health; and if, at the end of each year, industry and economy realized a surplus income of only two hun-

dred rupees, after every expense had been met, this sum, as the fruit of manual labor, would be sweeter than two thousand gained in a hazardous line of business, in which the next year might sweep the whole away. For what would these need? Health, competence, rural enjoyment, would be theirs; yea, affluence too—affluence increasing by slow degrees indeed, but increasing in their own natal soil, endeared to them by a thousand recollections, and which it would be their highest wish never to leave till they exchanged this earthly abode for a heavenly. Every one, however, may not be aware in what a state of affluence even such a saving as two hundred rupees annually would place such a family in a course of years. Were an Indo-British youth to enter on this course about the usual age of setting out in life, at fifty or fifty two, while in the full enjoyment of health and vigour, he might find himself worth nearly twenty thousand rupees, by merely laying aside and placing at interest the small sum of two hundred rupees annually. Thus, while

he enjoyed every pleasure which would arise from the exercise of industry, probity, and genuine piety in this happy rural state, he would ultimately find himself in possession of wealth sufficient to place all his children around him in the same happy course of life with himself, and in circumstances far superior to those in which he himself began life.

"We have hitherto in this sketch supposed our Indo-British cultivator to labor with his family almost unassisted by Native servants. This, however, will not be necessary. Even in Britain, he who cultivates the smallest farm, has generally one or two men-servants to assist him in the labors of the field. For an Indo-British cultivator, therefore, to employ three or four Native neighbours to labour with himself in cultivating his little farm, will be alike advantageous to himself and to them. His thorough knowledge of the work to be done, and his laboring with them continually, would make one laborer worth two or three, as they gene-

rally conduct themselves without the least injury to the man himself; while his kindness to them as neighbours and valuable servants, and the just ideas he would always unavoidably enable them to acquire, would in a great measure free their minds from delusion, and raise them in the scale of society. Thus four or five Native neighbours, while highly profitable to him as servants might obtain under his fostering care a far more ample support for their families than they could otherwise procure knowledge and realize in him the Christian neighbour and friend. But as our cultivator gradually increased in capital year by year, it would be scarcely possible that with his industry, his thorough knowledge of the soil and produce of the country and his practical experience in cultivation, he should not gradually enlarge his business to the highest advantage. Thus without borrowing, without any speculation, he might possibly before he was forty find himself almost insensibly grown into business ten times the extent of that

with which he commenced his humble career, all conducted on his own capital; and while he thus increased in respectability and wealth, his industry and humanity, his Christian probity and benevolence with his accurate knowledge of the disposition and circumstances of his native neighbours, might endear him to all around, render him a public benefit, and attach a weight and respectability to his character, of which we can scarcely form an adequate idea. Thus in his own natal soil might he grow old in the practice of every Christian virtue, and see his children planted around him in happier circumstances than at their age he himself ever knew, revering his virtues and copying his example."

Sir John Shore has very ably, clearly, and forcibly pointed out the advantages to be derived by the pursuit of agriculture as a means of living, provided such an occupation is undertaken with care and frugality; and such observations coming from one who was so well versed in Indian matters, will

doubtless carry weight with it. But in all undertakings of the kind the following motto must not be lost sight of

> "He that by the plough will thrive,
> Must either hold or drive."

The truth and force of the remarks we have made, are every day seen in the evils resulting from an opposite course in the present occnpants of the soil. Those of them that are industrious and frugal, their gains are certain; and those that are careless and improvident, their ruin is the certain and inevitable consequence.

Although we are not of those who exactly consider that the ordinary motives of human nature do not operate on the Natives of India, certain it is that the Natives of the Deccan require a stimulus of a peculiar nature to goad them to exertion, and however great and manifest may be the advantages which innovation may hold out, such is their lethargic apathy that they have no idea of laboring for prospective advantages, nor have

they, like the Irish peasantry, any regard for time, or any intention of going a step beyond what they have been accustomed to do from time immemorial; and what might be done hereafter in their improvement, by example and instruction, is another thing.

Can we then, under such circumstances be suprised to see the majority of Natives poor and needy, when we know that they squander all that they acquire in their constant recurring religious ceremonies, family rejoicings, marriages, feastings, &c. Is it then not clear that if some of the Native agriculturists by pursuing the cultivation of their indigenous grains, vegetables, and fruits, can, with all these evils, realize a competence, surely the Indo-Britons with superior skill, tact, and industry, together with the cultivation of superior products, have a far greater chance of rendering themselves opulent in their business ere the return of many years. And now that a humane and liberal Government has greatly reduced the land tax, the advantages must be more apparent, and the

occupation rendered more cheerful. As yet India must be looked upon as a vast field, yielding successive crops, but unfortunately no care or pains is taken to guard against the impoverishment of the soil, by the sustenance of a generous and nourishing system of culture. Hence we see a slight failure of the rains brings on as direful an evil, as a complete drought.

CHAPTER II.

"Of business, in the green fields, and the town,
To plough, room anvil, spade—and oh, most sad,
To that dry drudgery at the desk's dead wood?
Who but the being unblest, alien from good."

Charles Lamb.

In the preceding Chapter we have said enough, we should think, to convince the most sceptical that Agriculture, Handicraft, and Trade are *the one thing needful* for the amelioration of the Indo-British class with the view of making them independent and opulent, we shall now devote this Chapter to various practical observations and suggestions, which the Indo-Brition would do well not to despise as idle hypothesis, or the indulgence of some seductive speculation, or the advancement of some theoretic principle. They have been deduced from practical observations. Our intention is to unite princi-

ple with what is correct in reasoning, and notorious in fact.

The first subject which furnishes food for observation is, on the general character of Indo-Britons. It is natural to suppose that they would inherit in some degree the robust vigor and activity of their fathers, but from such an origin no practical evidence has however yet resulted. At all events, no operative or rather productive class have, as yet, arisen from amongst them, and indeed it is to be regretted that the class (if it be identified, as is generally the case, as a separate class) are not anxious for its formation, although laid down as an axiom by most political economist that popular independence and physical and intellectual growth are therein buried, and that this is to be the communicating channel through which the benefits and riches of cultivated art and science are to be imparted to India. It is indeed a source of sorrow that Indo-Britons should have no indications as yet, of making a manual trade or profession, the means of sub-

sistence. For them the loom and the chisel have no attraction, forgetting altogether that *trade is capital*, that it carries with it a freedom of action and independence of habit, which the artist has, at all times, over the scribe; and that the living of the former is not a precarious maintenance, dependent upon the will and caprice of authority, whose frown and uncourteous deportment have an obvious tendency to damp the ardour of the ablest and most actively disposed.

As the number of Indo-Britons increase, the present limited source of occupation must be closed against an extensive majority; many, who if educated in trade, would be acquiring opulence and respectability instead of accumulating poverty and distress by circumscribing the occupation of the class in the peculiar manner at present evinced. A vast field is open to Indo-Britons if they would only give up their crude and erroneous notions of respectability and importance in the line of life in which all their thoughts appear to be absorbed and concen-

trated. It is to be hoped that their own vital interests will induce them to turn their thoughts to those suggestions which the sequel will demonstrate most clearly and forcibly to ensure personal comfort and respectability. We have indeed very little doubt that many a man of talent would have excelled as a scribe, under other circumstances, who is now ruined and lost beneath the monotonous routine of a public office, and on this subject how truly Sir John Shore observes that "the employment of copying papers and accounts requires less exercise of mind than almost any other; few things could be more unfavorable to expansion of mind than such a course of life. It is a well know fact that the mind ever accommodates itself to its object: hence the man of businees, who is constrained from day to day to embrace a multitude of things almost in an equal degree, finds his mind gradually grow to the size of his business, and hence he brings to every other object, a mind strong, patient, steady, and comprehensive. On the same principle,

if the mind be called from day to day into little or no exercise, whatever may have been its former acquisitions, it will gradually collapse, and almost lose its power of expansion. This will tend to render it feeble and narrow, irritable at the slightest touch, and often a prey to whim and caprice."

Under such circumstances, can Indo-Britons be surprised at the uncharitable epithets passed by certain partial writers in India, that although they are an orderly and intelligent, and in one line of exertion, an industrious race of people, they are at the same time devoid of both mental and personal energy, and that from their being unambitious, they are unlikely to make a political class in the state of any weight or importance, although they have in some measure drawn these and other remarks upon themselves, which are as illiberal in their tendency as they are unfounded in their nature, by their pertinacious adherence to the Desk occupation? Yet it requires no extraordinary argument to shew that the causes assigned are opposed to rea-

son and common sense. The fault does not lie in the physical constitution of the class, but in the mode of their education, and the direction of their mind; as well as to the difficulties* they experience in their advance-

* "Every attempt has accordingly been made to crush and keep them (the East Indians) down, but in vain; they are rapidly increasing in numbers, and though slowly, are making advances in education, in wealth, and consequently in power, and the means of acquiring it. The perception of this has induced thinking men to consider what is to become of them, and what is to be the result of the system hitherto in action towards them—many propositions have been made with a view to dispose of them—some have proposed to form an East Indian Regiment, and Government have been called upon both by themselves and others to adopt some measure for providing for them. But temporary and patchwork expedients will never answer—we must go to the root of the evil, look it boldly in the face, and view it fairly in all its bearings—A regiment would include but a small portion of their members, and, besides, this plan and all others which have been proposed hitherto, are fundamentally wrong in this;—they are exclusive, and any project on such a basis must be unjust to some party. Government cannot, and ought not to do any thing for them *specifically;* but what Government *can* and *ought* to do, is, to abolish all disabilities, and at once

ment in life, and the little chance they have in obtaining those situations in India which is made a monopoly of, for British youth in the Civil and Military Services of the Hon'ble Company. Although the formidable barriers which existed in bygone days have been removed, yet we cannot but consider it as a *nominal* removal, since it requires most powerful *interest and influence* with the members of Leaden-Hall to obtain for any of the class out in India employment even in the Military Service, leaving the Civil Service out of the question. To do the thing however properly and effectually would be to place at the gift and patronage of the Government of India a certain number of appointments in

place the East-Indian, on a footing with either its Native or English subjects; it matters little which, since both will be on an equality ere long; or if otherwise, it will be the Natives who will be uppermost, the catastrophe being brought on by the treatment, *if continued*, which they have hitherto received from their English rulers; more than this, the sensible and respectable portion of the East-Indians do not desire, and this they have a right to expect." *Shore* on Indian Affairs.

these two branches of the service, for the sons of meritorious Officers and of highly deserving "uncovenanted servants," &c. but such a proposition, I am apprehensive, would never be entertained by those who so jealously protect and guard their prerogative against any thing like encroachment.

To these circumstances may be attributed the fact that few men, (comparatively speaking) have risen to any degre of eminence as compared with those in Europe in the several branches of law, navigation, and arms, but notwithstanding the great drawbacks which are experienced by the class, a few could be pointed out who have acquired the highest reputation and honor, and in point of literature, persons remarkable as Grammarians, Mathematicians, Historians, Poets, Editors,* men well versed in Surgical and

* The Anglo-Indians are a rising and already an influential body; they have newspapers in which the question of self-government has been frequently mooted and argued with sound constitutional knowledge, and as yet with the calmness and temper belonging to the discussion of points regarded as mere speculative." Bevan.

Physical Science could be easily named ; but the false notion that talent and acquirement are confined to a particular class or sect, will be best answered by the following quotation from an able speech on the subject of the Indo-Briton's emancipation from civil and political thraldom, delivered by one of their body on the return of their delegate from England to Calcutta whither he had gone to Parliament to complain against a load of grievances, which the class was laboring under for no fault of their own.

"It is absurd to see our rulers starting at shadows of their own creation. I should conceive that their ridiculous jealousy must, by this time be worn perfectly threadbare, and cannot survive much longer, and then the eternal and unmeaning objection of incapacity. Good God! and is it come to this, that every school-boy now-a-days should possess the ability to put our high and mighty legislators to the blush, by telling them that man labors not without some motive,

that the objection of incapacity is the objection to a circumstance that is merely the effect of the past ineligibility of East-Indians to offices of emolument and trust under the Government. Are our youth less precocious than the youth of any other country? Are their souls less capable of expansion under the lofty and generous impulses of rectitude and honor? I challenge the most inveterately prejudiced to adduce the slightest shadow of reason in support of any charges of so foul and scandalous a character. Widen the field for the employment of our youth—throw open the services to them, suffer them to qualify themselves in their Native land for the creditable discharge of the duties of any situation under Government;—do this, and the objection of incapacity will immediately become a by word; do this, and encouraged by the possibility and hope of arriving at affluence and honor in their Native land, East-Indians will not be long in practically illustrating that excellence must follow the inducement to excel. Hold out but

this incentive to exertion, and it will be followed by the establishment of colleges and universities in the country, to assist in producing a greater development of mind, and for the training of youth to discharge the duties of the most arduous and respectable situations under Government. An immense advantage would thus accrue to the Governors and the Governed. To the Governors, as placing at their disposal the appropriation, in any manner, of the intellect of the country, and the employment of as much honesty and talent as they might find occasion to draw upon the community, at an expense infinitely short of what is incurred by the maintenance of the present clumsy machinery, for the exclusive importation of British youth;—and the Governed would benefit in having the dearest interests of the country placed under the watchful vigilance of those who, as children of the soil, could not fail to be feelingly alive to her welfare, and to devote their constant and undistracted attention to the best means within their power of advan-

cing the prosperity and happiness of their Native land."

Without entering upon any quibbling contortion, it is too well known by this class that sufficient encouragement is not shewn to individuals forming the subordinate grades of the public service. With this knowledge, why do they so pertinaciously adhere to a line of life, which can never make them independent and opulent? We firmly believe that they may labor, they may toil, they may prove indefatigable in their exertions; but none of these exertions will add one iota to their benefit in the mode of life their inclination prompts them to pursue. Should individuals perform aught for the benefit of the state, the cold and lukewarm answer generally returned is, that they have performed no other than their duty. Talents and acquirements of the highest order are not appreciated in any way, although the Government is aware in whom they are to be found. You will seldom find a Governor or a Member of Council, or any of the Secre-

taries of Government "*flow with the milk of human kindness*," and say this man, or the other, is a man of abilities, and is deserving of a better situation, and the first opportunity that occurs we must appoint him to a better one. Nay, you will seldom find them thus incommode themselves. Indo-Britons have no *goal* to which they can ultimately look or have in view, in running their course in this nether world. There are a limited number of superior uncovenanted appointments in the Government Service, and these are generally bestowed upon those who are recommended by influential persons in England to the Government here; so, that this *stimulus* is really an anomaly, and thereby rendered abortive to deserving and meritorious Indo-Britons in the different departments of the Government service, for whom, without presumption, we entertain the idea that these appointments were originally intended.

Hardly any species of merit with Indo-Britons receives its commensurate remuneration; but without a shadow of untruth, it

may be said that it is rather repressed* than encouraged.—Every attempt at ameliorating their situation, or every emulation is cruelly withheld. The Indo-Britons have, practically speaking, no prospect of ever rising to a participation in the honors and emoluments attached to the Civil and Military Services, and not even to those they have a right to expect; and as the Indo-Britons, from the English blood that flows in their veins, are of an independent mind, and are unable,

* Promotion is very little better with the Natives. It is most precarious and uncertain, and it all depends upon a turn of a leaf or any sudden gust of wind. The lowest paid Carcoon may be made a great man by a sudden wind-fall. If he is a *favorite* or *protege*, he may be in the land of *Ham*, but he will be brought to supercede all his competitors who have grown old in the faithful discharge of their duty. It sometimes happens that this favorite is the brother or cousin of master's butler or money lender, &c. Such persons have been known to attain in a few years the highest situations under the Government to which they can aspire. I have known a Carcoon from Rs. 25 promoted at once to a lucrative and responsible appointment of Rs. 200 per

from the liberal education which they have received, to crouch and fawn, are very often condemned to perpetual neglect, and on a knowledge of the author to an attempt like this in speaking and writing his mind freely, would, I imagine, reduce him to perpetual indigence; but it is better to suffer these, and

mensem without possessing any merit save that of a *favorite;* such rapid promotion seldom terminates in any good—his downfall is the inevitable consequence, and the Jail is often made his resting place. To be out of terms with master's chitnees or amanuenses, is often according the vulgar phrase "a blue book out." The constant change of masters has also a very disheartening tendency, and while one man has every chance of promotion with his old master, a new one upsets all his cheering hopes, and blasts all his future expectations. His claims may be unquestionably good, but his application is negatived on the ground that he *does not know him; he has no practical experience of him,* or perhaps some *fault* is found which can be easily got up, and there will be many myrmidons about and around him, who will assist in this work of destruction, as

"Suffering is the badge of all our tribe."

Taken from the author's *memoranda* of the doings of the Public Service, which will be hereafter published.

much more, than to allow such evils to exist without an effort at emancipation.

Again, the monopoly which Military Officers possessed in filling minor civil situations, it was supposed would be done away with on account of the different wars which broke out recently in India, and this was looked upon as a bright auspicious era for this class of servants. It has been in theory abolished, but in practice the old illiberal system is adhered to, for the cry is, and will ever be, high and loud that we want *Officers;* we cannot possibly do without them, as if *Officers* alone were a passport to the satisfactory performance of such civil duties. It must be admitted that the employment of Military Officers in Civil administration has been known to produce most beneficial results. He is in most instances, unlike the Civilian, unfettered by precedents and authoties which often prevent him from exercising the full powers of his mind. He is free from such influences, and guided by his untutored and unbiassed judgment, he goes

forward to his object in a direct course without learning any thing from a school which destroys the administration of good government. The Military Officers are known to be second to none in diplomatic situations, or in the direction of the Civil administration of a * Collectorate. But what we contend for is, that minor Civil appointments, from many of which we are excluded, should be conferred on Indo-Britons. I would therefore ask, Is the uncovenanted class of servants generally invited as candidates, and put to the ordeal of an examination? No! Are heads of different departments asked if they have under them those who are competent to fill situations which require talent and abilities? No! Do they ever appoint those who are brought to their notice? Ah No! for the

* For instance look at Captain afterwards Lieut. Col. Robertson and Captain Pottinger (now Governor of Madras), whose conduct for uniform and evenhanded justice, uprightness and mildness of demeanor, lives engraved in the hearts, and embalmed in the memories of the grateful Natives of the Deccan.

general impression is that the "uncovenanted class" cannot possibly possess the necessary qualifications to hold responsible and onerous trusts. "It is utterly impossible!" say they, while every day's experience unfolds to their view such delusive fallacies. Our object is, not the extolling of one party at the expense of another; there is a mixture of good and bad, literate and illiterate, energetic and inert in all classes, but we regret to find so little encouragement afforded to the Indo-Britons.

A Government constituted as this is, must necessarily be of the most illiberal character in which the highest honors and distinctions are not, as in England, put into one common market, and made the reward of personal merit; and where, therefore, there is a want of that *stimulus* for mental industry, there must obviously be a paucity of great men who emanate from it. The road for gaining high and desirable stations is confined to only a *few*, and the remainder must be content to rest amongst the thickets and thistles of indif-

ference and neglect, and the power of knowledge also will be found of little use to meet this end; but however great in magnitude these obstacles may be to the advancement of Indo-Britons and others to situations of high trust and emolument, there is one consolation to be derived from all these, that no human system can deprive them of that true nobility, dignity and benevolence of character, of which the human species are so susceptible in every clime or country by a proper cultivation and enlargement of the mind, and these can be accomplished in any sphere or station of life; as Virgil has proved to us that even the useful and respectable business of husbandry was not inimical to poetry, so why should not Indo-Britons under the plough-tail possess the highest possible mental qualifications.

If Government even is ever desirous of doing something for this class, they generally resort to the objectionable course of taking the opinion of some Officer who is imbued with illiberal and prejudiced feelings

towards them, and who, perhaps, has not a particle of good feeling and sympathy beyond the circle of his own friends and acquaintances, and who has a notion that unless the anticipated incumbent is of the higher grade, it is utterly impossible he can perform any duty which involves trust and responsibility. And so great a prejudice have some against colour, that I heard an Officer had an insuperable objection to being employed in the line with one of the class, because he had a dark complexion, and thought that it would injure the respectability of the line in which he was employed.*

For the welfare of India it is a great pity that these notions are not altogether abandoned by Europeans, and I am sure I am not singular in stating that the security of our empire in the East would be immeasurably strengthened, if even the Hindoos could be

* These observations, with the exception of some slight additions now made, were published in one of the Bombay Journals some years ago by the author himself.

induced to regard Europeans as their fellow subjects, and not as their masters or conquerors, and it is a pity that something could not be devised better suited to the habits and tastes of the Natives, which would have a tendency to unite them with us. Castes and creeds will prevent this for some time to come, but till this desirable object could be effected, courtesy and consideration must be substituted for personal intimacy, as a knowledge of private character and worth are, in a civilized country, the chief cements of mutual attachment.

Under such a state of things, what advantages do the Indo-Britons derive in becoming *clerks* and *copyists*. It is evident that should they have even talent, they are no better than their ignorant fellow labourers. It is well known that Indo-Britons possessing the highest acquirements have been buried in the veriest shades of oblivion and neglect;* so that what is their ultimate pros-

* There was an Indo-Briton in one of the Mofussil Offices, who was an M. A. who would have shined in a

pects in the line they have cut out for themselves ? I see nothing emanating from it but chagrin and disappointment. If you have attained, and a few more in all probability, may attain to situations of trust and emolument, this, be it remembered, is in the ratio of a drop of water to the ocean ; and even admitting that all prejudices were done away with, and that a fair proportion of such situations were granted to the uncovenanted class in India, it must still be a small number out of so large and increasing a body who could be employed, and that the Indo-Britons could not do better than follow some other respectable mode of life.

As all the agricultural, mechanical and other useful arts are open to the Indo-Britons

more suitable appointment. It is evident his education and superior talent never intended him for the situation he held; for it was declared by a high member of the Civil Service who afterwards got into the Council Board, that there were few in the service he belonged to, who could boast of such creditable, college credentials as were possessed by him.

in this country, they should not hesitate in availing themselves of such useful and profitable occupations; these will give employment to some thousands in the different Presidencies of India, and in their respective Mofussil stations. Do not, let me entreat of them, for heaven's sake, copy the example of the Hindoos in this respect, whose well kown apathy, indifference, and want of principle, and whose moral and civil degradation it may be said are so much owing to absurd prejudices and divisions of caste and creed. They should wean themselves from the absurd notions of thinking little of such occupations. They should throw away their reluctance to the winds. They should unhesitatingly and fearlessly be honest and straightforward labourers, and it is only in short by a virtuous, industrious and economical course of life, that can lead them to a humble, but happy competence, and ultimately to opulence and high respectability.

Under such circumstances the Indo-Britons have indeed every reason to rejoice at

such brilliant prospects before them :—the wealth, it may be said, of India is in glorious array before them. Hence we could not recommend them to hesitate or procrastinate to take possession of them, as the advantages must become every day more and more feeble, since the Natives are every day gaining in knowledge and civilization. They may suppose that to enter into business either as an agriculturist or artizan, they will have entirely to depend on the support of European Gentlemen ; this is not requisite, as the wants of society alone will secure to them multifarious patronage from them. If the Indo-Britons fill the situations usually occupied by the Natives and the middle classes of Europeans, and these duties are discharged with fidelity, I am perfectly sanguine, they cannot but receive encouragement from the European Gentry, and from all classes beyond their most sanguine expectations. Just now, there is a deplorable want of native artisans on this side of India, from large numbers having been employed in our newly acquir-

ed countries, and even the public works carried on by Government, are often delayed for the want of good workmen, and when there is any extensive work carried on by the latter, private individuals suffer the greatest possible inconvenience from not being able to procure any workmen.

It would indeed be foolish in them to allow the present seasonable opportunity to escape, and in fact were they to permit the Natives to see such advantages of persevering industry and undeviating honesty which the Government are so anxious to instil into them, they will assuredly find considerable difficulty in supplanting them. They might calculate upon the difficulty hereafter in the rate of ten times to what it is at the present moment. So I must urge them in the language of the Poet, "now's the day and now's the hour." This opportunity lost, and it will be irretrievably lost to them.

It must be admitted that some of the Indo-Britons in this Presidency have fully felt the importance of our observations, and have

made trade the means of gaining a respectable livelihood—while the success of a few has been any thing but encouraging. The failure of the majority has tended to shaken the belief that there is much to be obtained from trade, and it has consequently been condemned as precarious and uncertain, and has called forth the remark, and the same has become an old adage "that a certain something coming in every month as a salary in the employment of Government, is preferable to the chances of realizing a fortune." But granting that there was an uncertainty in trade at times, the chances of success are precarious only from a want of discretion and economy. From what I have seen however personally, and heard from others, I am not in the least surprised that failures should have happened so frequently with some speculators in India. It is not what he will be *actually* able to afford from his profits in the way of comforts that he takes into account, but what he ought to spend in order to give a false glare to his business that the

people may suppose it is a prosperous one. Such a feeling induces him to launch out in the keeping of an expensive establishment of carriages, horses, servants, &c. far above the profits of his business, and ere long he finds himself engulphed in difficulties from which he finds it impossible to extricate himself.

Now, would it not be prudent and evince a degree of common sense for the man of trade to confine his expenses considerably within his average profits, and only increase his expenses with the increase of his revenue. Such a system would make him imperceptably wealthy, and every attempt to gratify real or superfluous indulgence should be avoided, until the interest of his money will admit of it. It is an old axiom that every one is rich who lives beneath his means; an income of a lac a year does not make one so, if he spends a lac and ten thousand a year. Self denial to a man of trade or business, is a virtue that cannot be too scrupulously followed. The American theory of felicity is not unworthy the notice of the Indo-Bri-

tons, since it is by the rigid observance of such a plan that they have made themselves what they are in the scale of nations.

"There are two ways of being happy," says the American, "we may either diminish our wants, or augment our means, either will do—the result is the same; and it is for each man to decide for himself, and do that which may happen to be easiest. If you are idle, or sick, or poor, however hard it may be to diminish your wants, it will be easier than to augment your means. If you are active and prosperous, or young and in good health, it may be easier for you to augment your means, than to diminish your wants. But if you are wise, you will do both at the same time, young or old, sick or well, rich or poor; and if you are very wise, you will do both in such a way as to augment the general happiness of Society."

While on the subject of discreet management and rigid economy, it would not be amiss were the Indo-Britons to imitate the unexampled industry, tact, and exemplary

conduct of James Lackington, who with a small stock of old books, and scraps of leather valued in all at five pounds, set up a shop in an obscure street in the parish of St. Luke. He afterwards increased his stock by borrowing five pounds more, which proved of great service to him. In this situation, according to his own account, he lived very frugally, dining on potatoes and quenching his thirst with no beverage stronger than water, and who would appear never to have lost sight of making some provision for a rainy day. He only lived in this street for six months, and in that time he increased his stock from £ 5 to £ 25. He then moved into a better street and took a shop and parlour. This being a little better than the last lodgings, and as his stock increased, he removed into a still better position and quarters, and from buying small quantities of Books he rose to be able to purchase large Libraries, reversions of Editions, and to contract with authors for the manuscripts of their works, &c. In the course of time, his busi-

ness became extensive and lucrative, and enabled him to live in a superior style, but he himself states that he "found the whole of what he possessed in *small profits* bound to him by industry and clasped by economy." His eminent success in this trade enabled him to retire with a competent fortune, leaving a relation of his in possession of the business.

It has been talked of till the subject is nearly thread-bare, that it would be of great advantage to trade if this country could be colonized by English artisans, and the conversion of its sterile wastes into fruitful gardens by English capital, and this has generally been a subject of considerable discussion with most men, who have even the smallest pretension to a desire for the amelioration of India. While I admit that could this be obtained, it would be very advantageous, yet it appears to me that there are insuperable barriers in the way of its ever being accomplished, and to suppose that men with money would travel to India, where induce-

ments and agricultural pursuits cannot be greater than in England and the sister isles, and where it must be remembered there is an absence of a regular market for their commodities, but, last, not least where the climate would be prejudicial to their best interests, is certainly absurd. Then again, those desirous of emigrating, would certainly prefer the United States, Canada, New South Wales, Van Dieman's Land, and New Zealand, to this country, in each and all of which the advantages are so much greater.

But with the Indo-Britons it is quite different. They have nothing to stake, but have every thing to gain. They are in their own country, attached and associated to it by innumerable ties, and they have only to compete with the Natives who prefer to rest instead of being in motion, who think it is better to be a sleep than to awake, and who are never roused into exertion but by the pinching prospect of starvation.

Although the Government are doing a great deal with the view to rouse the Natives

to exertion by the offer of pecuniary reward for the raising of superior products, a stimulus well adapted to the Native character, yet the effort has proved futile, and if any good has resulted, it has not been commensurate with the expectations formed. Tell a Native that virtuous industry is its own reward, and he will probably do nothing. Promise him however money as the recompense of his toil, and he may do something, and nothing is so likely to rouse him from his apathy, as the hope of acquiring that glittering metal, which is coveted by even the most enlightened of mankind. The possession of money produces good as well as evil; for if it unsheathes the sword of rapine and blood, it calls into use also the implements of peaceful industry, and elevates in the scale of being the rude peasant who employs them.

But the Indo-Britons require no such unnatural stimulus—no such inducement; they require no adventitious aid, and if they will only produce superior commodities and manufactures, there will be sufficient and

ample demand for them. There is also no lack of employment, but competent, hard-working and conscientious men are required *in the field of labor*, and could they command this, Government would themselves become their customers. There would then be no plea for Government to purchase English articles in preference. Every brass and iron work would be the produce of the country, and by the diffusion of their superior example, they are likely to call into life the skill and ability formerly possessed by the inhabitants of this country.

It is well known that there is very little community of intercourse between the Governors and the Governed in this country. Landed proprietors (such as the merasdars) of wealth and influence, who formed the connecting link betwen the high and the low, have been totally destroyed by the system which has been pursued by our Government, and the immeasurable distance at which the Europeans keep the Natives, is not likely to change, till the Europeans begin to en-

tertain a better opinion of them. Instead of pitying their absurd nationalities, and treating them with consideration, and civility, and paying some regard to their feelings and prejudices, the generality hate them and treat them with contempt. A good deal of these evils might be remedied, were Indo-Britons to establish themselves as Farmers all over the country; they would unite the broken chain just deprecated, and take the place of country Gentlemen. Placed in such a position, the British Government would be glad to confer the honor of making them "Justices of the Peace." In such a capacity they would enable the Natives to obtain ready redress for grievances, and teach the timid and silent-enduring *Koonbee* that he must not quietly bear oppression from his Native superiors, and they will be able to see that complaints are not burked by the Dufterdar, Chitnees, or other Carcoons at the Hoozoor. By acquainting the Natives with the desire of Government to redress all real or implied grievances, and giving as opportu-

nities serve, an idea of our regulations and our laws, Indo-Britons would enable the Natives to entertain a higher opinion of our Government, and of the various ramifications of our system.

We will even go a little further by stating that by the assistance and co-operation of such Farmers, and by the influence that they will possess over them consequent on constant and familiar intercourse, they will prove of the greatest assistance in a Police-point of view. They will be able to put down outbreaks and insurrections, and check all risings in the bud or in their infancy, and from being on the spot can put the local authorities in possession of correct information, as to whether what has occurred, was an outbreak of magnitude or insignificance, and which would enable the Magistrate of the Zilla to make suitable arrangements in accordance thereto. At present, an extensive Daroda* is often magnified into a Bund,†

* Gang robbery. † Insurrection.

and often such a panic is caused through the country from the reports which are circulated, and which gain strength as they proceed on, so that the Banian or village trader is seen flying with his little property to some village where more security exists; as landlords it would be a part of their duty as British subjects, living under a Government subsisting by the opinions entertained by the Natives of its wisdom and stability, to communicate to it every occurrence. In the second capacity as "Commissioners of the Peace," a public trust is involved, and many important obligations, such as seeing justice done to the inhabitants of the country, and sifting into all matters of a Police nature, &c.

Moreover such a landlord's timely advice in all matters in which the Ryot's interests are involved, might save the purse of many a ryot by being secured from paying a *douceur* to a Dufterdar, a Mamlutdar, a Sheristadar, or a Carcoon to ensure the obtainment of a satisfactory reply to a complaint, or a decree on just and equitable demands. We could

enumerate a great many more advantages resulting from such a course, but sufficient, I imagine, has been said to shew that the benefit to the community and Government would be inconceivably great.

Indeed, a few intelligent Indo-Briton Agriculturists,* situated in the different Collectorates, each provided with a grant of land, would produce a great amount of good. As

* "It is impossible to reflect upon the station of English Gentlemen settled in the Country as proprietors of land and as manufacturers, without perceiving how advantageously they would be situated for acquiring that knowledge of the Natives, in which the Company's servants are proved to be so defective, and for giving that aid in the administrations of justice without which a good administration is not to be attained. Such men would be forced into an intimate intercourse with the Natives, whence under the necessity of employing them and of transacting and conversing with them in almost all the relations of life, an intimate knowledge would arise. They would have a local influence of great efficacy. They would be useful, beyond all calculation in maintaining order in a wide circle around them, among people in such a state of Society as that at present found in Bengal." Mill's History of British India.

their estates would be farmed in the English manner, and with implements constructed on correct mechanical principles, the examples of industry which they would give to those a round them, would, in all probability, do a great deal more for the improvemont of India than the most extensive schemes which the Government are now pursuing at an immense cost.

In carrying out such a system we can calculate upon no obstacle to render its adoption successful. The want of good cattle is not felt any where in India. The countries of Beerar and Mahour are pre-eminently distinguished for possessing the finest breed of cattle, and they are very extensively brought into the Deccan and elsewhere for sale. The oxen of Malwa are also well calculated for labour, and even those of the Deccan are no ways inferior, but they are generally ill-fed, and the miserable appearance which they exhibit is more to be attributed to the poverty of the people than to any natural defect in the size of the breed; but should the

advent of amelioration restore the peasantry from oppression and misrule, the condition of their cattle would doubtless keep pace with their improvement, and there is no more effectual way of securing the one, than by effecting the other, save by the ameliorations now in course of introduction by Government, they cannot be expected to have a magical influence of restoring the peasantry at once from a state of poverty to one of opulence; yet a series of years is required ere the benefits and reliefs thus afforded will be felt gradually and permanently on the improvement of the breed.

Taking into consideration the natural advantages of the Deccan and the Carnatic, Mysore, and the Neelgherry Hills, in point of soil, climate, and water, the Indo-Britons would perhaps do well to give them the preference to any other part of country.—Wells are easily dug, and with surprising success, water machines for raising the water of the rivers (regarding some of which the Natives have a religious prejudice of making use of

them for purposes of irrigation) would saturate many large tracts of land; and it is a well known fact that the soils to be met with on the borders of the rivers, caused from the river deposits, are the best for agricultural purposes. In short, the Deccan and the southern Mahratta Country possess an *infinitum* of advantages yet unknown, and of capabilities yet untried, but the want of superior irrigation is the one thing needful.

For the Indo-Briton to be the humble instrument by which improvement in India is to be effected by making the present agriculturists an industrious, thriving class, will always redound to their honor, and the conscious satisfaction which this very circumstance is likely to create in their breasts, is not to be indifferently thought of, and which I imagine is more easily conceived than pourtrayed.

The Indo-Britons as a class are getting so numerous and are inceasung in such rapid progression as quite enough to confound even a Malthusian, that in time they may

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either become a burden to the Government and the country, or by a perfect renovation of sentiment and feeling, become a blessing to society and an example to the Natives around them. It therefore behoves the Government to assist in this work of improvement. A very large number of Indo-Britons are educated in the "Central School" in Bombay, which is an Institution partly supported by Government, and it would be well if the different manual trades in this School were made a part and parcel of their education. We are glad to find that the Bombay Government are themselves beginning to see the propriety of introducing trades in this seminary, and the transfer of the Government Lithographic and Printing Press, is a proof of this intention. In the same way, the art of book binding, saddlery, shoe making, carpentry, iron mongery, &c might be effectually introduced.

It is also a consideration of some importance to furnish useful employment for unmarried females, as from a reluctance on

the part of male Indo-Britons to marry on occount of their small incomes, and extravagant habits, there is generally a large proportion of females who are obliged to live in celibacy, and while the needle, the great supreme implement of female industry, is now so ingeniously and ably taught in this School to the great advantage of their after lives, it would be a great *desideratum* if they could be got to make ladies and children's delicate shoes, chip and straw hats, silk and cotton stockings, silk and cotton gloves; marking, knitting, netting, and crochet work, and other devices in cloth might also be successfully and profitably introduced.

Just now, as Mr. Kyd very properly remarks, we "are thronged in the Presidencies and their Mofussil stations with uncouth Home tailors—man-milliners and dress-makers," who have, to all intents and purposes, been poaching on the female manor, and who, to use a fimiliar phrase of his, "would more properly have graced a ploughtail."

But independent of this, how many occupations there are in this country which are open to male industry. The introduction of trades may, in the first instance, cause a small expense to Government, but in the end a profitable return cannot fail to result from it, and perhaps be the means of defraying a part of the expense of the School; and would not the wealthy population go out of their way to assist in this work of improvement of supplying the other part?

To such as are inclined for agricultural pursuits it would not be irrelevant to the object of this work, were I here to apprise them that there are various tenures under which land can be obtained from Government, but that tenure, which is called *Meras** or perpetual tenure, is the best adapted to the purposes of agriculturists. Lands on such tenure will descend to their families, and will never be taken from them so long

* An Arabic word, and introduced in all probability by the Moslem invaders. It implies inheritance, patrimony.

as they pay the Government rent. There is much security in holding property on this tenure. It is next to Enam or free grant; any improvement which may be made to it, is not lost to the holder or his children; but it is otherwise with Ooprees or tenants at will, and even Gardens leased for a certain number of years carry with them insecurity and unprofitableness.* Such Gardens are gene-

* I knew a wealthy Parsee who took a Garden from Government at a rent by no means remunerative, but his object for taking it was not profit, but to have a place to resort for pleasure. As his lease was drawing to a close he began to see his folly in the early prospect of having all his acquirements made over to the benefit of others. His walks, his parterres, and the systematic arrangement of trees, &c. proved at the eleventh hour an useless expenditure. He was determined to remedy the evil, so far as it was possible. He purchased Enam ground, and removed all the valuable trees he had planted to his newly acquired estate, and yet left the Garden in a far better condition than when he obtained it, as he could not uproot all his improvements. It is in this way lands become every day more and more impoverished, from the want of that fostering care from the occupants, who have no more than a temporary interest in the property.

rally obtained by the highest offer at a public auction, and if the Natives should happen to find out that an Indo-Briton or European is to possess it, they will raise the value to an unprecedented extent; so much so that with all their improvements, and all their exertions they will hardly find it remunerative. But we will suppose that they obtained one of these Gardens at a fair valuation, and the highest offer at an auction was not taken as a criteron for testing its present capabilities; yet it will be found to be a sorry reflection that after they had brought the Garden into a high state of cultivation, expended large sums in the planting of valuable fruit trees, sunk new wells, and repaired old ones, on the expiration of their lease that it is resumed, and sold again to the highest bidder at a public auction, and they may perhaps be taunted and told to come, if they choose, and bid for it again by way of paying a premium for their industry. The Natives on the other hand being impressed with a belief that Indo-Britons or Europeans

would not allow the fruit of their labors to pass into other hands, out of a spirit of competition will again raise the price to an unusual amount, that would prove any thing but beneficial to their interests to possess such property. Should the highest offer be made by a Native, under such circumstances, a small profit beyond the payment of the annual rent suffices him, and so to him it does not become a bargain altogether worthless. Should an Indo-Briton or European, on the ground of improving the Garden, obtain an extension of the lease, still such possessions carry with them a great degree of insecurity, and counteract as it were the very ordination of our Creator, who called man into being to be blessed with the fruits of his own industry. Such a system we cannot but venture to pronounce fatal to improvement, and an effectual bar to agricultural enterprise; for who would incur extraneous labor and risk to have the profits of his industry engrossed by another?

With the Natives, the *Meras* tenure was pri-

zed so highly that Captain Robertson, when Collector of Poona, states that "the Deccan landlord is proud of his situation, and is envied among his brethren, who are the cultivators of land, not their own; their feeling of attachment to their field is remarkably keen, and no consideration but the utmost pecuniary distress will induce them to abandon their rights of proprietorship. These rights are either inherited or purchased; and it is a remarkable circumstance that in the body of the deed of sale it is remarkably usual to record that he who sells lands, has begged of him who buys them, to become the purchaser. It would seem that this information is deemed requisite, as a safeguard to the buyer, in consequence of the known reluctance of all landlords to part with their lands, to shew that no subterfuge was used to force, or trick them from the original proprietor."

No difficulty can be experienced in obtaining from Government common arable land on this tenure; and if there were any, none

will be found in effecting the purchase of the right of such occupancy; although there is a very great reluctance on the part of the Natives to this very day to part with such property, yet the poverty of the people is so great that a suitable price often becomes an inducement to sell. It has been recorded by many Indian writers that the extraordinary devotion evinced by many such ancient proprietors to their hereditary ancient possessions, that "they would at all times as soon have parted with their lives as their landed estates."

My object in being thus prolix on this subject is, not to shew the ruinous consequences to Government in adopting such a principle—this is the province of the Legislature—but to point out to the Indo-Britons the utter worthlessness of such possessions as a means of affording them an adequate and lasting subsistence. It would be better for them to obtain a piece of utterly *waste* ground, destitute of even a single tree, on *Meras* tenure which will be found to be

considerably more satisfactory to their labors and beneficial to their best interests. In short, it will give stability to their undertaking, consequence to their possessions, and attach them and their children to the holding.

CHAPER III.

"Live while you live," the Epicure would say,
"And seize the pleasures of the present day."
"Live while you live," The sacred preacher cries,
"And give to God each moment as it flies.
"Lord, in my views let both united be;
"I live in pleasure when I live to thee."

Doddridge.

As it is an undisputed fact that, the religion of a community is the great primary and vivifying principle of its moral strength and character, and as a glance at the history of nations will satisfy even a cursory reader that their greatest prosperity has always been coeval with their reverence for *vital* religion, and that their downfall has always been preceded and hastened by its decay, it would be well for the Indo-Briton to look to this essential necessary for their happiness here and hereafter. I really regret to observe the

lamentable want of, and dislike to, *vital* religion among the Indo-Britons. This is a direful evil, and although palliated by circumstances, by the want of a religious education, and by the bad examples held out by those from whom good ones might have been expected, still it cannot be denied that it is an evil of the highest character. Although religion in India is too generally disregarded amongst Europeans, although they may be profaning the Sabbath, violating every Christian obligation, deriding every thing sacred and moral, and like the desperate infidel, believing nothing and caring for nothing—although they are heard to designate religion as a farce, and godliness fanaticism, and though even clergymen have been known to scorn piety, and attend immoral theatricals, forgetful of the solemnity of the surplice, I would urge on the attention of the Indo-Britons that it is not from the laughers nor scorners, nor from the laughter-loving Parsons, that the great and fundamental truths, and evidences of the Christian religion are to

be learned and received; as it was not from the swords of swearing, persecuting, bloody, cavaliers, nor from the councils of a profligate court, nor the servile ministers of Royalty that the vital religion which still flourishes in Great Britain was derived. This is a subject which the Indo-Briton should seriously reflect upon, as indifference to religion is never akin to true dignity and majesty of mind, and we truly agree with Bilfrage in thinking that Religion, though with the rags of the beggar, chains of the slaves, and death of the martyrs, is infinitely preferable to vice with the world at her back.

It is an undisputed fact that those, whose morals are the purest and who live under the cherishing influences of religion, are the best members of Society. How important then it is to elevate the standard of morals among this class, and how ought such considerations to awaken their most serious attention in behalf of the rising generation. Let their minds be well instructed, and let the ennobling principles of Christianity be the main

foundation of Education; then we may truly hope to see them become honorable members of Society, conscientious men of business, and respected and loved by all.

What can be of greater importance to a man's well being here and hereafter, or a nobler ambition of any class of people, than to have their minds filled with the true and genuine principles of piety, and to desire to shine in the scale of moral greatness so as to be instrumental in communicating happiness to all around them. In whatever position men move, whether as that of a father, a son, or brother, a master or servant, *moral character alone* can enhance and cement that affection which they bear to each other.

As a class, the Indo-Britons must know that they occupy a most important position, and their responsibilities are in consequence very great. The circumstances of all or nearly all of them being educated in India, renders them better acquainted with the Native character, more conversant with their habits, feelings, and customs of the People—

with their deep-rooted prejudices, &c. than Europeans; hence they possess a fitness to occupy the posts of Christian missionaries. How lamentable it is to see that none of them have relinquished the *Desk* for the Gown; or in other words that none of them have consecrated themselves to the church. We have seen Native Christian Missionaries originally from the Mahomedan and Hindoo persuasions, but not one as yet, at least on this side of India, from the class of Indo-Britons. This is easily accounted for; it is because no anxiety has been evinced in making religion the foundation of their education, and if care is not taken the same will be said of the rising generation. We trust that the present race of parents will not be the means of perpetuating the evil, and of consigning their offspring to infamy and shame.

When they do send their children to Schools, the question asked is, not whether the master is a pious, conscientious teacher, but whether he has the true standard of abi-

lity, is a talented man, or a classical scholar. The famous Dr. Johnson has remarked that it is not the cleverest men who make the best School-masters; certain it is that a School-master requires a good deal of tact, ingenuity, and patience, and unless a conscientious man had these qualifications he would never undertake such a task. It would certainly be highly advantageous if both morality and talent were combined in the Teacher, but it would, in all probability, be injurious to his pupils in after life, were he destitute of religious principles. How applicable to this subject is the proverb of Solomon, "*train up a child in the way he should go, and when he is old, he will not depart from it*"

Although I am an adovcate for early and zealously inculcating moral principles in children both by precept and example of the parents and teachers, yet there is an evil to be avoided by too much austerity, or by following the principle of putting old heads on young shoulders, or by marring all the innocent amusements of youth, and instead of

giving an approving smile upon their childish diversions, to treat them with decided disapprobation. In bringing up children, common sense and experience teach us not to go to the extreme of indulgence on the one hand, or of severity on the other. We have always found severity to have a tendency of alienating the child's affections from its parents, and evils of no small magnitude have emanated from such a course; but if a child has always found his happiness in the bosom of his family, he will rarely seek his pleasures elsewhere, and in more advanced age he will seldom enter into the vortex of dissipation to kill time. In short, the first step to gross vice will be most painful to him, and as the useful instructions received in his youth will occur to him, he will naturally turn to the innocent pleasures which bind his heart to the scenes of his childhood. This fact is fully demonstrated in the life and history of the pious John Newton. He had a pious mother who often retired to her closet, and placing her hand upon his youthful

head, implored God's blessing upon her boy. These prayers and instructions sunk deep into his heart. He could not but revere his mother. He could not but feel there was holiness in such a character, demanding reverence and love. He could not tear from his heart in after life, the impressions then produced. Though he became a wicked wanderer, though he forsook friends and home and every virtue; the remembrance of a mother's prayers, like a guardian angel, followed him wherever he went. He mingled in the most dissipated and disgraceful scenes of a Sailor's life, and while surrounded with guilty associates, in midnight revelry, he would fancy he felt the soft hand of his mother upon his head, pleading with God to guide and bless her boy. He went to the coast of Africa and became even more degraded than the savages upon her dreary shores. But the soft hand of the mother was still upon his head, and her fervent prayer still thrilling in his heart. And this influence, after the lapse of many guilty years, brought back the prodigal, a

penitent and a child of God, elevated him to be one of the brightest ornaments of the christian church, and to guide many sons and daughters to glory."

The following observation from Mr. Kid is well worthy of attention, who points out to parents their duty towards their children by giving them a suitable and proper education, to train them up in the fear of God, and to form in them those moral principles and habits, which will be found the best incentive to diligence, and the surest guardian of honesty, and I may add, the only guarantee to success in any sphere of life.

"First. A systematic course of instruction and education (the tools by which to work out an emancipation from the bonds of poverty, mental and bodily, is the ground work, the sure foundation, and assuredly the only means of bettering the condition of Indo-Britons.

"Second. In order to give encouragement to the timid and the doubting as to the eventual benefit likely to be derived from a pro-

per and well regulated education, I do with sincerity after twenty years acquaintance with Calcutta, say that the field is entirely open to Indo-Britons to make themselves independent and powerful.

"Third. If we have more than ordinary obstacles to surmount, the greater will be the merit in overcoming them. We neither can, nor ought to expect assistance from the Government, or from public bodies. We want none. Give our children education alone, and as a People, we shall exact from mankind that tribute which is the reward of virtue, under whatever exterior it may be presented.

"Fourth. Christianity which leads us to love our neighbours as ourselves, is the ground work of our morality and religion. Charity and good will to all men teach us to cast away selfishness—the weeds of the human heart.

"Fifth. Make men religious, moral and disinterested, and they can be depended upon. Let them be men of fidelity and trust,

and they will become strong in union; for morality is in civil life, what discipline is to an army.

"Sixth. A well regulated education will shew that a man has no other claims upon Society but what his own merits, or the advantages and benefits which may have been given or left him by his father, procure for him; consequently, if a man, possessing the ability, be so negligent as to leave a progeny without the means of enabling them, by education to provide for themselves, he commits a crime against Nature, and places himself below the brute, which teaches his young to procure its own livelihood. Education will likewise teach a child, who is conscious that his father has no inheritance to leave him, that without personal merit, it is folly to expect any thing from Society; and that it is not only honorable in itself, but a duty to our Maker, whose purposes we are sent here to fulfil, to gain our bread by honest labor. It was a most wise and beneficent ordinance when the Al-

mighty said, '*in the sweat of thy face shalt thou eat bread.*' "

We know nothing better calculated to promote the welfare of Indo-Britons than the foregoing brief but sensible observations; they are full of meaning and sound philosophy, and the pious principles which they inculcate, the correct views by which the condition of the class may be thoroughly and permanently ameliorated, deserves to be written in golden letters.

Sir John Shore has offered some valuable advice on the subject of Indo-Britons instructing "*their children practically in the nature of pure and undefiled religion,*" and our purpose will be best answered by quoting his own words. He states that "they should enforce upon them (their children) in the strongest manner the benevolent though awful declaration of the friend of sinners, that "except a man be born again he cannot enter into the kingdom of God," with the declaration of Paul that "without holiness no man shall see the Lord." Let them give their

nights and days to the study of the sacred Scriptures. These, while they make the soul wise unto salvation, form the mind to every excellence. They breathe energetic exertion, uprightness, truth, fidelity, purity, benevolence, in every page. These we have termed European habits, and indeed it was a real blessing to mankind, that when the Scriptures were buried in the hands of those to whom they were given for general benefit, and all the Asiatic nations were sunk in the lowest habits and vices of the human mind, some fragments of these virtues were preserved among the ancient Greeks and Romans. But still the Scriptures would have taught all these in greater perfection: and the study of them, in Britain, has there brought them to the present state. Though these virtues rendered the Romans and Greeks so much superior to the various Asiatic nations, still as practised by them, they were exceedingly imperfect. Cultivated more from a view of their being beneficial to Society, than pleasing to the all-seeing God, they were not limit-

ed and superficial; but the foundation on which they rested was so slender that they often entirely gave away before temptation both of a public and private nature. Not so with these virtues, as forming a part of the scripture code of morality. "Thou God seest" me, penetrates the very soul; and if a Joseph resisted the strongest temptations to impurity, a Jacob those to negligence and sloth in business; if a Nehemiah despised not only those to peculation, but in his people's low state generously refused "the bread of the Governor, while he kept a princely table for the needy of his own nation, it was "because of the fear of the Lord." The study of the sacred Scriptures therefore will be found the most efficient antidote to sloth and inaction, fraud and dishonesty, deceit and falsehood, and all those vices which, for these twenty-five centuries, Asia exhibited in their rankest growth.

"We would finally entreat them to set before themselves *individual worth of char-*

acter as the onlys tandard of excellence; and to abandon every fear that this in them will not secure its due portion of regard. It is indeed impossible that the wise and the good should not rejoice to recognize it, find it wherever they may; and as for others, their good or evil opinion ought to weigh nothing with those who desire constantly to act in the fear of God. Real worth of character indeed cannot long be hidden; and if it be occasionally kept in the shade by an ingenuous modesty, which enhances its value, this can only be for a season. It must ultimately come forth to view; and did it not, as its praise is not of men but of God, it would in nowise lose its own reward. In thus setting before them *individual* excellence of character as their continual object, we would advise them to take off their eyes from every extraneous circumstance. We could not even wish them to suffer their minds to be so engrossed by the idea of their being a nation, as to injure them in their pursuit of personal worth. A late paper, it is true, mentions the

Mexicans of Spanish origin, as forming a nation; but the same paragraph describes them as out-numbering the Natives of Mexico themselves, they amounting to three millions, while the Natives little exceed two millions and a half. Were every Indo-British family on this continent taken into consideration, however compared with the Native subjects of Britain throughout India, they would scarcely form a proportion of one to several thousands. Instead of indulging an idea, therefore which rests on so slender a foundation, we would wish each one to bend his undivided attention to realizing in himself that moral individual worth, which could alone make a man useful, estimable, and happy, were he identified with the largest nation on earth, and which would render him equally so, though he stood an insulated individual."

It is indeed, I repeat, to be regretted that Indo-Britons have made so little progress in piety; though nominally christians, how few, very few, comparatively speaking, have been

deeply imbued with the true spirit of Christianity. The labor and honor of doing good has been confined entirely to Europeans and even Natives of the country. But they ought not to allow such an evil to exist any longer. They have the remedy in their own hands, and I would advise them to apply the antidote to the disease.

Every energetic exertion should be made by the class individually, and while Christian principles should be the undeviating aim and object of all, each should endeavour to inculcate the same on his friends, his neighbours, and associates; so as to walk by the same rule, and observe the same grand principles of Christianity; the result then cannot but be happy. By placing implied faith in the promises contained in the sacred Scriptures, and by acting with fidelity, self-denial, purity, benevolence, &c. in every walk of life, they might individually be favored like Abraham, of whom God said, "*I will bless thee and make thee a blessing*;" and in like manner important blessings may be granted

to their posterity and so be made "an instrument of great good" to their relations, domestics, and neighbours. Should they all see the necessity of imbibing such principles, and endeavouring to inculcate them, and be a "shining light" to all around them, India would, as Sir John Shore anticipates, become a terrestrial paradise; and he justly adds that "should these habits and principles become universal, the blessings which our Indo-British-fellow-subjects, acquainted as they are with their languages, their feelings, their ideas and their prejudices, will be enabled to impart to the Natives of India, are beyond all calculation." In him and One descended from him, be it remembered all blessings centre, and through him they have been communicated to countless multitudes; and such high and peculiar felicity shall continue to be so till all nations shall be made happy in him, and by faith in Jesus become Abraham's seed and heirs, and joint heirs according to the promise.

It is a gratification of no small kind to be

able to say that the Indo-Britons in general very properly regard *drunkenness* as a most dteestable offence, although there is no crime in the world which is treated by its European advocates with so much lenity and palliation. To the credit of the Indo-Britons be it said that the majority of them conduct themselves with great sobriety, steadiness and propriety, and that while even the use of "brandy-pani" is considered by them as overstepping the bounds of rationality, beer and wine are fast going out of fashion in most of their circles, and only used in the light of a febrifuge. Nothing in the world, I imagine, so degrades us or puts us on a par with the brute creation as *drunkenness*. It not only unfits a man for the discharge of his duty to his family, but renders him obnoxious and loathsome to Society, and I may add, a curse to both. But look to the fearful catastrophe. The indulgence of it stupifies a man's faculties, enervates and undermines his constitution, and utterly degrades his moral character. In another view, it hardens his

heart against everything sacred and inviolable, and plunges him in the gall of bitterness and the bond of iniquity.

One thing must be admitted; there is less of crime among the Indo-Britons which is punishable by the law of man, than most other classes of people; but principles of good behaviour and decorum in which they certainly excel, is not all that will contribute to their true happiness and prosperity. It is religion, and vital religion alone. It has a tendency, it must be remembered, to increase happiness. It is the surest ground work of security and prosperity on the hopes and fears of men. It, in short, controls the inward man, and I think my object will be best expressed by the following quotation: "Our happiness, either as Individuals or as a people, does not consist in correct ideas of Government or science, but in the practice of Christian virtues. Our surest hope of prosperity therefore is not in the wisdom of our regulations, nor in the support of certain opinions, but in the return of the great mass of the population to

a proper regard to the authority of God, and practical belief of his revealed will."

I need hardly say that true piety is the great preventative of discord and disorder, the best and surest peace-maker between contending parties. The certain and undeniable antidote against strife and revenge, the grand cement of strong and lasting affections, and that which binds most sweetly the bond of love.

To the attainment of the highest excellence which can adorn humanity, or can make the Indo-Briton happy in any sphere of life, is the observance of his first and primary duty, viz. to glorify God which is the "chief end of man;" and we cannot do so more effectually than by enjoying him with a constancy that is never intermitted, with an ardour that never fails, and with a zeal that is ever active. In our pursuit of this transcendant aim and object, every other minor object worthy to be desired, will be gained; for God will care for their happiness who are devoted to his glory, and by the practice of every

Christian virtue, will they be crowned with riches, honor, and life.

The great thing to be avoided by every Christian family in India, is, as Sir John Shore observes, "the infection of Asiatic vices and habits, which for the last two thousand years, have been the grave of every thing excellent in the human mind. This will be evident, if we reflect on the state of the Persians more than two thousand years ago, as contrasted with the Greeks, before whom they generally fled like a flock of goats before a tiger, although compared with them, these ancient Asiatics were often as fifteen to one. Witness their flight before them at Marathon, at Salamis, at Platæa, and afterwards before Alexander and his European Macedonians. Nor were the Assyrians and Medes who preceded them, less sunk in sloth, indolence, sensuality, and impurity. At the present time, however, western Asiatics are precisely the same in habit, notwithstanding the present cultivated state of mankind. The Persians of the present day are scarcely less

indolent, effeminate, impure, and faithless, than they were anciently; and the Turks, though they encamp in Europe, yet Asiatic still in their habits, they are scarcely less the prey of these vices. It is hence evident that amongst the Assyrians, Persians, Turks, and other Asiatic nations, habits have existed for these twenty-five centuries, which have been the grave of human happiness, and of every thing excellent and dignified in the human mind.

"But if this have been true of Western Asia for so long a time, notwithstanding the great men to which it has occasionally given birth, *Indo-Asiatic* habits have in this period acquired a character peculiarly malignant and degraded. They are not the habits of the worshippers of fire; they are the Asiatic character incorporated with the falsehood, the fraud, the impurity of the Hindoo system of idolatry, and heightened by the vices of the Mahomedan. These are at length wrought into the habits and feelings of every Native villager, while, in the houses

of the rich and great among the Natives, they prevail in all their strength. If Western Asiatic habits then have been the grave of every thing excellent in human nature, *Indo-Asiatic* habits, like a pestilential wind, blast every bud of mental and moral excellence, wherever they spread their baleful influence.

"Should any one doubt this fact, he has only to examine the materials of which the habits of the Natives around us are composed. The basis of the whole is incorrigible sloth and indolence, which keep them needy and wretched amidst every blessing of Nature and Providence, which, if six hours labor daily would procure every comfort, perpetuate wretchedness by laboring only four; if four be sufficient, reduce them to two; and if even one hour's constant labor daily would render life happy, would still prefer wretchedness with inaction, and refuse this single hour of exertion to the happiness of the body and mind. Allied with this feeling, is *supreme selfishness*, manifesting the most complete apathy towards every being in creation, and pla-

cing all its enjoyment in *sensuality*, which in taste, in smell, in touch, will seek a thousand unworthy gratifications, almost unknown to the sensualist in Europe, and which, stupifying the immortal mind, literally entombs it in body. These habits, without the fierceness of cruelty, involve all its worst elements, and under a gentle exterior, conceal the entire absence of all sympathy for the suffering of others, regarding sensual-self as the being for which all nature exists. These feelings, from the wretchedness and want they spread around, and their insatiate craving for gratification, naturally create a desire after the property of *others*, which appears, however, not so much in acts of open violence that might cost exertion, as in all those acts of *falsehood, deceit, chicane, and fraud*, which can be practised with safety. The desire after *concealment* respecting its unworthy acts either of dishonesty, impurity, or deceit, which flows from the immortal mind's consciousness that they are the proper objects of detestation, and forms its involuntary testi-

mony to the evil of iniquity, completes the Native, or the *Indo-Asiatic* character.

"It is happily a fact, however, that for the same period habits have existed almost directly opposed to these, and which consist in the love of labor and exertion, truth, purity, fidelity, and patriotism: These, as already hinted, were chiefly cultivated by those little but illustrious communities in Greece, which held the habits and manners of Asia in sovereign contempt, and caused its mightiest empire to tremble; and by the more ancient Romans, till they were corrupted by Asiatic habits. These, therefore, may be denominated *Europeans;* not that Europeans of weak and ignoble mind have not been found in every age, who have indulged gladly in every Asiatic habit and vice, as they found opportunity; while on the other hand many Natives of Asia have risen superior to them. With these, indeed, the habits and manners prescribed to the Jews were in precise accordance; and for their indulging in that idolatry, deceit and impurity, which existed in the Asiatic

nations around them, they were at length plucked up out of their own land, to which the ten tribes have never yet returned. Such however were the superiority and dignity conferred on the Jews by their habits of energetic courage, truth and fidelity, after their return from captivity, that they were valued in the highest degree by the Syro-Asiatic monarchs, who often retained them as a guard around their persons, and placed a greater reliance in a band of perhaps two thousand Jews, than on a large army formed of Asiatics around them.

" Happily the Northern tribes of Europe, in their habits and manners, assimilated far more with the ancient Romans and Greeks than with their descendants, then sunk in Asiatic indolence and vice. And after the revival of learning, Britain, freed also from the darkness and corruptions of Popery, imbibed with eagerness all the best ideas of the ancient Greeks and Romans, and superadded thereto the pure doctrines and precepts of Christianity, which readily coalesce with every thing

excellent in these habits, while they correct their defects. Thus while they have strengthened all the ancient European love of energetic exertion, purity, truth, fidelity, they have ripened them into Christian virtues; and that patriotism which so adorned the ancient Greeks and Romans as contrasted with Asiatic perfidy and treachery, they have expanded into ardent and genuine benevolence towards the whole family of man. While in India, therefore, Asiatic habits have acquired a character of peculiar malignance by the infusion into them of the falsehood, impurity, fraud, and deceit, which pervades the Hindoo system of idolatry; in Britain and her decendant, America, the ancient European habits have been improved and refined by the spirit of genuine Christianity. Hence if *Indo*-Asiatic habits include every thing which corrupts the mind and destroys human happiness, British habits may properly designate those which improve, expand, and exalt the mind, and tend to diffuse happiness throughout the whole family of

man. By this we do not mean to say that every Briton loves these habits; too many on their arrival in India have shewn that they were their previous burden, not their delight; and that Indo-Asiatic habits were far more to their taste. But while this will be the case with every unworthy mind to whatever nation it may belong, it is no less a fact, that the habits we have characterized as British, are the habits of all the wise and the good not only in Britain, but in every other country, India herself not excepted.

"We would then entreat every Indo-British family to beware of *Indo-Asiatic* habits, as they value their happiness, their respectability, their usefulness, and even their existence. If enslaved by these, they will be worse than a blank in the creation, they will be a burden to themselves and to Society; for the direct tendency of these habits is not merely to entomb the mind in the body, but to bring the body itself to a premature grave. It is impossible therefore to watch too much against them. Not only must every Indo-

British, but every British family reared in India, guard against these habits as they would against a moral pestilence. The very air of the climate disposes to them, unless counteracted by the firmest principles and the most decided conduct: and every thing is to be feared from the people with whom we are surrounded; not indeed from those whose dishonesty, and impurity, and faithlessness continually shock us, but from the placid and gentle domestic, who perhaps wins our own, or our children's affections, among a thousand of whom, however, we shall scarcely find one who considers uprightness, truth, fidelity, purity, as any thing more than mere matter of convenience, to be dispensed with the moment profit or gratification outweighs the danger of detection. And though these ideas will be fully resisted by every mind imbued with British and Christian habits, yet they are so congenial to the corrupt feelings of the human mind, that when exhibited by nearly all around, it requires the utmost vigilance to prevent our children's imbibing

something of the fatal infection. To this children, are the more exposed, from their understanding the exact meaning of every word, and look, and gesture, which they witness in their servants or Native neighbours, and even from that amiable disposition which disposes them to be affectionate to those who are kind and gentle toward them.

"Difficult as it may be to guard against these habits, however, all our usefulness and happiness in life are suspended on its being effectually done. *There is no hope for India, but from the cultivation of British habits.* If it now differ in the least degree from what it was two centuries ago, the whole is to be ascribed under Providence to the operation of British habits, feelings and ideas; and without these, were India filled with a million of families *immediately from Britain*, instead of their rescuing her from her present state of vice and wretchedness, they would only add to her misery. But every individual who realizes these excellent habits, is rendered happy in precisely that degree; and should they ever

prevail throughout India, she will experience felicity she has never yet tasted. It is, we presume, needless to add more. In exact proportion as these habits are cultivated, will the path to respectability and opulence, pointed out in this essay, be rendered perfectly easy: but without the thorough cultivation of these, not a step can ever be taken therein."

Too scrupulous an attention cannot be paid to what Sir John Shore has so ably advanced in the above extract in the training up of children with proper feelings and habits; and while every care should be taken that they imbibe nothing of the dishonesty, venality and immorality, of the Hindoos and Mahomedans, they ought to see them inculcate the nobler virtues of the true Christian, as the Poet has well oberved,

"Children, like tender osiers, take the bow,
And as they first are fashioned, always grow."

The preceding subject invites us to another which is nearly akin to it. In every employment of life, or any means which Indo-Britons use in increasing their wealth, it must

not be forgotten that three essentials are indispensably necessary; namely, diligence, prudent management, and prayer. "Seest thou a man diligent in business, he shall stand before kings." Prudence is not the less necessary for the regulation and arrangement of our business, our temper, and our manners, and in the maintenance of that courtesy and kindness which will gain us esteem and countenance; as well as to that judiciousness and frugality in the disposal of our earnings by which they are made to yield their best. As a contrast to this, remember the words of the Prophet Haggai, which at once shews the misery and wretchedness which inconsiderateness and thriftlessness brings on. "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes."

Now prayer (fervent and devout) to God is likely to counteract many evils, for with-

out the cherishing influence of our Maker, industry may labor, and skill may plan in vain; for remember the saying of the wise man, "the hand of the diligent maketh rich; and the blessing of the Lord maketh rich." These sentences cannot be separated, and their union teaches us that nothing will prosper without God's blessing, and this can only be expected in the exercise of honest industry. But how few in the hurry of business, or in the anxiety of getting over any contemplated plan, think of asking a blessing from God on their undertaking? Who peradventure never think of asking counsel from God in any of their plans, who in short seldom look beyond the arm of flesh, and whether in the shop, or in the field, or in the Office, are seldom known to make an ejaculation to Heaven; but let them not forget that

> "There is a science reason cannot teach;
> It lies beyond the depth her line can reach;
> It is but taught by Heaven's imparted grace,—
> The feet of Jesus is the only place."

CHAPTER IV.

" As for the few who claim distinction here,
The little gentry of our narrow sphere,
Who occupy a safe enclosure, made
Completely inaccessible to trade—
Where, should a foot plebian pass the bound,
'Tis like a tresspass on *Tom Tickler's* ground;—
Wide as the distance that we choose to make,
For pride, precedence, and for custom's sake,
Yet, philosophic eyes (though passing fine)
Could scarcely ascertain the bound'ry line;
So that, if any should be found at all,
The difference must be infinitely small."

Jane Taylor.

We also regret to find that in the social manner of the Indo-Britons there is an inordinate love of luxury and fashion. They appear to be captivated with every trifle, and pursuing every vanity that European art or fashion may have imparted. In their dress, and in the furniture of their houses, in their

very intellectual pursuits, they are the *secondary* patrons of every thing that is glittering, superfluous, and unsubstantial; and in the pursuit of what is costly and attractive, they lose sight of utility and simplicity, and we are induced to trace this likeness, this similitude to Europeans of the same class, in foppery, extravagance and debt. Trifles, as light as air, have in them attractions far superior to the reality of a limited income, which forbids the indulgence of habits so pernicious to unaffected comfort and happiness, and not unlike what the Poet describes,

> "He strives for trifles, and for toys contends,
> And then in earnest, what he says, defends."

This dissolute and unthrifty spirit, this love of ostentation and straining after elegance, is very much to be deplored. We indeed lament to find the virtues of an enterprising and faithful community corrupted and destroyed by luxury and vice. Let the present generation take example, and reflect

on the serious consequences they are likely to entail on their posterity, and prevent as much as possible the corrosive infection which must destroy the rising virtue, spirit and enterprise, of so promising a class.

Cut your coat according to your cloth, is a maxim, which, if acted up to in the true spirit of the expression, will save them and their families years of misery. How many of them indeed think of present gratification without bestowing one thought on the future. The maxim of the Epicurean School, "*Carpe diem quam minime credula postero*," would appear to be their only object. How many have *gone to that bourne from whence no traveller returns*, without knowing perhaps the extent of misery they have entailed on their wives and families. The last dying hour may have brought some reflection, as regards the destitution into which they are about to be left, but the eleventh hour cannot remedy so lamentable a case. Besides the sorrow for the departed, the mourners have the distresses of the future. Star-

vation stares them in the face, and there appears to be no relief, but that afforded by some kind friend, and perhaps a charitable public.

Even when an individual suffers by the consequences of his thoughtlessness and folly alone, there would be no excuse for him; but where God and nature have entrusted the welfare of others to his care, where the trust is sacred and the ties are dear, that man must certainly be far gone in selfishness, and mostly strangely lost to reflection, when such connections and such ties will not rouse him to exertion, or induce him to provide, as far as in him lies, for the uncertainty of human events. There are very few of the class we have named, who are not inextricably involved, and how under such circumstances can they make provision for their families against impending calamities? It is the duty of every man to lay up something for the education and establishment of his children in the world; for a season of sickness in his own person or in his family;

for a period when employment may be less ample and advantageous; and, last not least, for the time of old age. It would be presumptuous in us to say we will do nothing, for God will sustain us when the evil day arrives; but God does not, be it remembered, send manna with the rain, or by commanding the sun to stand still; but it is by labor in the first instance, by care in the second, and by the toils of the husbandmen in the third and last place.

There must indeed be something radically wrong in the economy of their households; there must be something superfluous which does not accord with their limited incomes; there is something which they might, by the exercise of that Christian virtue—*self denial*, safely dispense with. Expensive habits terminate in ultimate ruin, and if they cannot refrain from them when there is *life in every limb*, they are not likely to do so in the "*sear and yellow leaf.*"

If these reflections have never occurred to them, it is time that they should begin im-

mediately to curtail every unnecessary indulgence, and manage so as to enable them to lay by every month a fourth at least, of their salaries in the "Savings Bank," which Government has so liberally opened for the benefit of their servants; which, with the interest accumulating thereon, will secure, in all probability, a handsome provision for their families at the close of their pilgrimage, should it please Providence to snatch them from all that is near and dear to them on earth; or it will answer to give their children a suitable education, and establish them in such business as their inclination may prompt them to pursue. If such a saving cannot be made after defraying all expenses, there is, and must be, something most discreditably wrong, or some *leading screw* loose in the machinery of their houses; they should economize, and the sooner the better.

These considerations must appear to those who are in Government employ especially, the more necessary, since they are often

subjected to reductions on their salaries and batta. No measure of reduction emanates from the state, or no financial pressure is felt, but a pounce is made on their small and inadequate stipends. No state difficulty is to be overcome, but a resort is made to the salaries of the poorer classes; and it is a notorious fact that most establishments under Government are so circumscribed that the subordinate grades are unfeelingly worked up, and are regularly ground down to the desk; so that whatever their salaries may be, they have no alternative but to limit their expenses within the narrowest bounds of prudence; and now that "Warden's Official Fund" has been abolished, which amply provided for the widows and orphans of those entitled to the benefits arising from that Institution, and although the "Fund" may now be considered defunct, yet the Projector, by whose name it is called, deserves our gratitude for his philantrophic intention. This very circumstance, however, calls for their renewed and unremitting exertion for a suitable pro-

vision for their families. The abolition of one Fund ought not to discourage them from raising another. Let not their exertions relax on a point, which has the best interests of their families in view. It only requires a beginning by a certain number of the class, and depend on it that on a subject where the best sympathies of human nature are enlisted, and where one common interest is involved, there will be no lack of supporters—no want of energy—no want of union. Such, at least, ought to be the determination on the part of all the well disposed.

We would ask, however, the Indo-Briton, were luxury, *ennui*, extravagance, conceit, pedantry and discord, the characteristics of the countrymen of Sivaji, or Bruce, or Tell, or Petion, or Bolivar? We answer, certainly not. Were the above characteristics manifested in those who followed the civil paths of life, who have raised themselves by their own persevering merits from obscurity to eminence? Remember Dr. Franklin for

instance, who from a common journeyman Printer arrived at the most exalted pitch of greatness in the civilized world. Look also to Watt, the improver of the steam engine. One of the greatest gifts ever bestowed on the human race, was a mathematical instrument maker in a very humble sphere. It is well known that his own labors not only benefitted mankind to a considerable extent, but his own family by one million sterling. Again, reflect on the character of Sir Richard Arkwright, the great improver of the Cotton Mill was originally a barber; and the celebrated Dr. Hutton, the great mathematician, was a mere coal porter. Huddard, an eminent mathematician and mechanist, and renowned for the improvement of his cordage, was originally a shoemaker. The character of Brindley would be worthy of notice. He was a man in the humble condition of a common labourer, and was unable to read and write, who by the encouragement, support, and patronage received from the Duke of Bridgewater, became one of the

greatest Civil Engineers of his time for the construction of canals, &c. The famous and well known Bramah, be it remembered, was originally a common joiner, and established himself as a mechanist in London, where he made himself conspicuous for his various ingenious inventions. Lester, who filled a Professor's chair in the university of Edinburgh, was originally a common shepherd's boy. Then again look at a similar character by the name of Farquarson, who was originally a shepherd's boy, but became afterwards, by unremitting application, a very uncommon genius, especially in mechanical contrivances and inventions, and on account of his great and scientific attainments, he was honored with a Royal bounty. The extraordinary celebrity which Alexander Wilson attained, may be fresh in memory of my readers. He was originally an operative weaver, and became afterwards, by his own unaided exertions, one of the greatest ornithologists of his day. Dr. Alexander Murray, the eminent linguist and

scholar, rose from the lowly condition of a shepherd's boy, and afterwards raised himself to the situation of Professor of Oriental Languages in the University of Edinburgh. Can we bring forward another more fitting example than that of brewer Whitbread, a man of princely munificence, who married the sister of an English nobleman, Earl Grey? The latter as a British Senator was himself little less illustrious, even while Mr. Whitbread managed the concerns of his brewery. Leyden is another remarkable character, who from an obscure and humble origin, raised himself to distinction. He filled before his death the Office of Judge of the 24 Purgunnas of Calcutta, and says his Biographer, "in this capacity he had a charge of Police which jumped well with his odd humour, for the task of pursuing and dispersing the bands of robbers who infest Bengal, had something of active and military duty. He also exercised a judicial capacity among the Natives, to the discharge of which he was admirably fitted by his knowledge of their language, manners,

and customs. To this Office a very considerable yearly income was annexed. This was neither expended in superfluities, nor even in those ordinary expenses which the fashion of the East has pronounced indispensable; for Dr. Leyden kept no establishment, gave no entertainments, and was, with the receipt of this revenue, the very simple, frugal and temperate student, which he had been at Edinburgh."

Many more eminent men might be adduced, who from an humble origin became great and renowned, by steady, undeviating perseverance, and strenuous, unremitting application to business; and one and all were remarkable for regular habits, combined with frugality and abstemiousness. It has seldom been known that honest exertion and a desire to excel, when untramelled by the smiles and favors of the great, have not met with their just reward. If the Indo-Britons will strive to succeed, in other occupations besides clerkships, success cannot fail to be the reward of their labors. Strive to succeed,

and success will crown their toils. I repeat, *strive to succeed*, and success will be the harvest and fruition of their hopes.

It will certainly be a long while before the Indo-Britons of this part of India will come fully up to the high *encomium* bestowed on the Indo-Britons of Calcutta by Sir Charles Metcalf. This may be partly accounted for from their not having had the same opportunities and advantages, but in point of conduct and respectability, much of what that statesman has said, applies with much truth and with an equal ratio, to those of the Bombay and Madras Presidencies; although too often is the principle of "taking one as the standard of all" resorted to by prejudiced and illiberal men. But as such an opinion comes from a gentleman and statesman, who may be regarded as the highest authority on Indian affairs, it is to be hoped we will be excused from giving an extract of his reply to an able Address presented to him by the Indo-Britons of Calcutta, and which is inserted here also with

the view of shewing what unanimity of feeling can do in promoting the common good of the class. The Address was signed by the highest and lowest of the class, the former not having been considered to be contaminated in associating with the latter. The extract runs thus:

"That you should be considered, or consider yourselves as a separate class, is greatly to be lamented. Not less is it so, that there should be any distinction or separation of any kind in this empire. It must be the anxious wish of every man connected with India, that all classes, Native, East-Indian, and European should be united in one bond of brotherly love. If any feelings too natural to be wondered at, caused by the dominion of foreigners, or differences of religious customs, manners and education, render the union at present difficult or unattainable with respect to our Native brethren, we can only hope that such difficulties may in time be surmounted by good government, and

the enjoyment of equal rights. But there is no reason why East Indians and Europeans, if equal justice be dealt to both, should not be found in the most cordial union, nor why any distinction between them should ever exist. But if your community, gentlemen, were to be regarded as separate, it is one of which you have much reason to be proud. Judging from what has come under my own observation, I am not aware of any community in which there is more respectability of character or less apparently of crime or unworthy conduct. In official ability and efficiency you yield to none; and in all pursuits and professions, in arts and in arms, you have representatives of whom every community might justly boast. You have an extensive share in the public business connected with the administration of the Government of the country; and the acknowledgement of the value of your co-operation has long been established, is daily increasing, and cannot fail eventually to produce for you important and beneficial results."

The following instances, which I have adduced in corroboration, will demonstrate that Sir Charles Metcalf's opinion of Indo-Britons is not overcharged, or in any way exaggerated, considering that these men have attained military eminence under a weight of depression and discouragement * which the class was labouring under at the time.

* "Many of them are of dark complexions, but of most excellent capacity, with very generous dispositions and affectionate hearts. It is to be regretted that some plan has not been devised to employ them for the advantage of the Country, as they labor at present under illiberal exclusion from the army, navy, and the civil service, which makes them discontented subjects. There are many very worthy men in that large body of subjects that now come under the name of *Half Castes*, and the number and respectability of the whole entitle them to very great consideration."—Malcolm's 15 years in India. The exclusion, as elsewhere shown, is now nominally done away with, but this note is given to shew the opinion this writer entertained of the class.

Another writer, whose name the Author forgot to take down, expresses himself thus:

"The Government are well aware that Indo-Britons

And these instances produce the conviction that others of the class only want the opportunity of becoming useful and serviceable to the state, to which they owe allegiance. It may be said by some that the instances are too few to deserve so much notice and consideration, and that I am consequently partial to my countrymen. I admit that I feel an uncommon interest in them, but considering that the spirit of *exclusion* prevailed, this will not lead me into an obtuseness of vision in adequately viewing such chivalrous ac-

are rapidly growing into consequence in point of numbers, possessions, awakened desires, enlarged and enlightened views, and they have recently opened respectable native appointments for them. The revolution of a few short years will fearfully increase their numbers, and if the moral and mental improvement of this class, now reckoning in it many men of talent, integrity, and piety, keeps pace with that increase, we must not expect, nor ought we to wish that they should look upon themselves as outcasts, without a country they can call their own; without the privileges of free born men, without elegibility to honor, wealth or usefulness, or to any share in the Government of themselves."

tions, such great accomplishments, such honorable actions with any other feelings but that of just pride and pleasure; where the Indo-Britons have deserved censure, there I have not spared them. I have all along spoken with candour and, I trust with truth.

For instance look at the conduct of Col. Skinner, who commanded the late corps of Irregular Horse known by the name of "Skinner's Horse;" and it would not be amiss were we to give a brief biographical sketch of this Officer's career. His enterprising spirit led him first to take service as an Officer in the Army of Scindia and Holkar. But on the proclamation of Lord Wellesley, his loyalty induced him at once to come over to the British under the protection and patronage of Lord Lake, by whom he was greatly admired, for his gallantry, intelligence, zeal and activity, as well as his soldier-like bearing. His influence with the People was so great that he raised, in a very short time, a regular corps of 8,000 Horsemen, which still I believe bears his own name for its

designation, although he is gathered to his fathers. From all accounts his influence with the Natives of India on the Calcutta side was so great as to enable him to raise at a moment's notice a force of 10,000 men to fight for the British. He made himself conspicuous and displayed no uncommon valour throughout the Campaigns of 1803, 4 and 5, and his corps was always distinguished for its high character, for valour in the field, and steadiness of behaviour in quarters. And, says the author of the tour through Hindoostan, "It is not too much to say that it is as efficient for Indian duties as any in the Company's Army." On the conclusion of the war, the Government of Bengal on the strong recommendation of Lord Lake granted Col. Skinner an extensive Jagheer. He was also with his Regiment at the taking of Bhurtpoor, and for the valuable services he had rendered on that occasion together with his past services, he was recommended to the notice of His Majesty the King, who was graciously pleased to grant

him the local rank of Lieut Colonel. And as a further mark of His Majesty's high sense of his services conferred on him the Companion of the Order of the Bath; and, be it said, to the honor and credit of the Indian Army as stated by the author just mentioned, that "this particular instance of honor and rank being bestowed upon an Officer in Colonel Skinner's situation, gave, it may be said, universal pleasure both to the King's and Company's army, of which hundreds of congratulatory letters are the best proofs." But mark the sequel, which is a proof what a man with anti-liberal principles may not do when at the head of affairs. "The Bengal Government," says this author, "in 1828 however had the boldness (to say the least to the Court of Directors) to protest against the exercise of favor, and requested that the rank assigned to Colonel Skinner might be withdrawn, interfering as it undoubtedly would with that of their own Officers; disclaiming at the same time in a reproachful tone, any

participation in an act which it recklessly asserted had excited general disgust in the Army. The Court, to its honor, gave the local Government what is termed, in familiar parlance "the devil to cat;" it approved highly of the rewards which an old and meritorious Officer had received, and reminded the Government of what had apparently escaped its apprehension, that it was His Majesty who had graciously accorded the honors to deserving worth, and not the Court of Directors; at any rate, the latter participated most cordially in the feelings of His Majesty's Government, and directed that no act of the Government should in any way militate against Col. Skinner's enjoying the full immunities of His Majesty's gracious consideration."

We are not surprised at this attempt to deprive Colonel Skinner of his justly earned honors, as in those days the conferring of titles on any other class but Europeans was looked upon as an encroachment on the Briton's supposed prerogative, and they were

then bestowed on them with a sparing and frugal hand; and now that the honor of knighthood is conferred on less chivalrous deeds than that displayed by *Don Quixotte*, they have become rather abundant, and have fallen into a state of disrepute in the mother country from which they can never be recovered, and one-tenth of Colonel Skinner's valour and services to the state will now be sufficient to obtain a title of distinction. This evidently demonstrates that we are living in another age, and it does not startle one to see in this country a Parsee Knight, who has by the way, spent for the public good a sum of money that would have made him, had he husbanded it, richer than the *London Jew*. And as distinctions of this kind are, and will ever be, valued in the East, the conferring of such titles on the Natives of this country will prove of incalculable benefit, and nothing that I am aware of, would have so much influence in attaching the Natives to us, and thereby strengthening the British Government.

Many are perhaps acquainted or have read of the military exploits of General Jones, who was an Indo-Briton, and commanded the Bombay Army during the Campaigns of 1803, 4 and 5. General Jones, it would appear, was a man of a robust and athletic frame of constitution. He had a dark complexion, and could never be mistaken, even for a swarthy European. There was something very striking however in him as a brave soldier, and he possessed a polite dignity of manner quite suitable to the position he held, and for his many and estimable virtues he was universally loved and admired by his companions in arms.

Colonel Stevenson was another Indo-Briton, who was Qr. Mr. General of the Army at Calcutta for many years. The daring courage of Major Nairne, an Indo-Briton, is perhaps known to many. He was so courageous and gallant as repeatedly to encounter a tiger single-handed with a sword. There was also a Dr. Lumsden, a very eminent man in his profession, who was Superin-

tending Surgeon at Calcutta for many years. Dr. Briton is another, who was equally eminent in his profession. Dr. Ramsay was of the King's Army on the Bombay side. There was a Major Deare in the King's Army, and a Major Hearsay in the Bengal Cavalry, who were all conspicuous for their gallantry and courage. Many others could be pointed out, who found their way into the Army by the interest their fathers possessed with the Home Governments, (and before it may be said the system of proscription prevailed,) who equally distinguished themselves in an eminent degree in the various professions under the British Government; but there are some who talk of the inherent unfitness of persons of Indian descent to fill situations of trust and importance, but it would be absurd to argue with persons, who hold such fallacious doctrines. Their opinions cannot be supported on any tenable ground. They will not stand muster with the sentiments of the present age; from such we have not much to fear, as their

breath is in their nostrils, and whose thoughts will perish in the very day of their death, while public opinion must gain ground, and the cause of truth, justice and reason ultimately prevail. The instance quoted, however, is sufficient to throw a blush on the cheeks of such narrow minded beings, as many of the Indo-Britons in spite of those restrictive regulations have worked out their way to greatness by the commanding force of their talents and acquirements. Upon this subject Sir Thomas Munro well observes, "with what grace can you talk of your paternal Government of India, if you exclude the descendants of European fathers by native mothers from all offices; and if, of our population of 50,000,000, you enact that no one but an European shall order any punishment? Such an interdiction is a sentence of degradation on a whole people, from which no good can arise. Nor can we expect that the Hindoo population will be good subjects, unless we hold out to them inducements to become so? Can you expect individuals to take the trouble of

acquiring them if when obtained, they can answer no other purpose, than that of shewing their possessor the fallen condition of the class to which he belongs? This is true of every nation, and of every country; it is true of your own. Let England be subjugated by a foreign force,—let the Natives of it be excluded from all offices of trust and emolument, and then all their knowledge, all their literature, both foreign and domestic, will not save them from being, in a few generations, a low minded, deceitful, and dishonest race."

Indeed, the most illiberal and uncharitable conduct was displayed by the *Powers that be* towards the class at one time. Till 1830, they were allowed to remain in a state of entire neglect and abandonment, and even placed beyond the pale of civil law, and ignominiously driven from all community of *rights and privileges* with any denomination of society in which they resided, and were subjected to institutions the most degraded and despotic. Till 1839, the Indo-

Briton Ladies were exempted from the Widow's Military Fund. Till 1844, the Indo-Briton Clerks in the various Departments of the Public service situated in the Mofussil, were placed on a par with the Natives in respect to their batta, the amount being equivalent to that allowed to the latter class, which was in the ration of half that granted to an European.

Thanks to the liberal spirit of the age in which we are living, thanks to the liberality of the Legislature, who will not allow any real or implied grievances to exist, and thanks to the Court of Directors, who have expunged from their instructions out to India, the ominous expression "provided he be not the son of a Native mother." This chilling sentence has in fact been done away with, and the doors, so to speak, (though not widely enough) have been opened to Indo-Britons for employment in the Civil and Military Services. Some, it is true, have since by powerful influence obtained situations in the Army, and have conducted themselves with

credit and honor, and although not generally known as Indo-Britons, have been favored with the honor of knighthood; and others have obtained the cross of a Commander of the Bath. There are others again, be it said to their shame, who have no wish to be known as possessing any

"Propinquity and property of blood!"

For the grand struggle that was made in 1830 by the Indo-Britons of Calcutta for the removal of all disabilities of whatever kind we are indebted, I believe, mainly to Mr. Ricketts of Calcutta who made great sacrifices and appropriated his money and the "talents" committed to his care, in endeavouring to excite general attention to the pitiable situation of Indo-Britons. He willingly on that occasion left his house and his family for England to effect this desirable object, the climate of which must have been anything but congenial to his constitution. He even ran the risk of losing his appointment, but the Patriot's zeal would not

allow his ardour to be cooled by any apparent difficulty in the way, he embarked on a perilous and dangerous voyage, and although he had to contend with innumerable difficulties on his arrival before he could present the Petition, yet he would not be discouraged. In short every difficulty that presented itself, tended only to inspire him with greater zeal for the cause. It was in this way he went on till he was heard and answered, and that attempt must be looked upon as the greatest event that was ever achieved by the class for their general benefit and welfare, but at present we sadly find the want of men of Mr Rickett's stamp. It will never do for us to remain quiet and permit our countrymen to realize the prospect of starvation; we must be *up and doing*, and endeavour, as previously observed, to open new sources of Employment for the rising generation, as now that the Natives are extensively educated in the English language through the instrumentality of a liberal and benign Government, the difficulties of pro-

viding for our children as "*clerks*" will daily become more apparent, and this fact instead of propelling us onward will retrogade us in the scale of being, and as *necessity is the mother of invention* it is to be hoped that by a vigorous and magnanimous effort we will in time overcome all difficulty in this respect.

It is certainly most pleasing and gratifying to see the interest that is now manifested in the affairs connected with Indo-Britons by the Home Governments, and it may be said with British India altogether, as compared with that evinced some half a century ago. The Indo-Britons may now be said to have an able and powerful advocacy in Parliament, and there never has been of late any known grievances represented even to the Hon'ble Court of Directors, but they have been most readily and peremptorily removed, and every benevolent mind, I am sure, must rejoice to see so manifest a change in this respect. There was a time when India was looked upon as a distant quarter of the globe,

inhabited by a race of semi-barbarians, who were to be governed for the *exclusive* advantage of a commercial monopoly, but now a just, equal and liberal feeling prevails in almost every quarter.

But still I say that the measures and expedients that have as yet been adopted, are of a *patch* work and illusory nature; it is doing the thing partially, and by no means remedying the evil so long complained of in a proper straightforward way, and if it is the intention of the Legislature to confer substantial and lasting benefits on the class, there is no use in theoretically opening the door of admission, and practically as it were, barring it against them. It is the opinion of many that nothing short of a specific clause being inserted in the next Charter that may be granted to the East India Company, by which a fair proportion of their patronage may be transferred to India, and by which they may be required to maintain a College in each of the Presidencies at the public expense, on a similar footing to the present

Colleges in England will be right and equal. This would at least be fair play. Such a concession should be granted to Indo-Britons, as subjects of the state, to the privileges and immunities of which, on the principles of the common "right of man," and as natives of the soil, they are peculiarly entitled.

A proportion of the East Indian patronage might thus be transferred to the local Government, who ought to be empowered, with the sanction of the Court of Directors, to nominate our East Indian youth, after being properly educated in local colleges, to Writerships and Cadetships in the Civil and Military Services. If this is not done, it may be said that it is the intention of the Legislature, to keep "IndoBritons in the back ground; as it is a well established fact that political degradation generally carries with it moral degradation, and if you desire to degrade any man *morally*, you have only to disgrace him *politically*, and you completely effect your object.

On this subject have they forgotten the advice of Lord Teignmouth, once Governor of Bengal, who states that, "the Home Government must learn to extend their views beyond the prospect of immediate advantage to themselves and their connections; for the day is come when the welfare of India and the stability of their empire, renders it imperative that they should consent to sacrifice some part of their patronage, and allow their Indian subjects to participate in the Government of the country. The present local Govenment (meaning that in Bengal) has broken the ice and has set a noble example in throwing down the barrier of selfish and illiberal policy, with which every thing connected with our Indian administration has been hitherto fenced. Let it extend the system, and treat all parties with no more than justice; instead of having a numerous body opposed to it, and wishing the downfall of the British Indian Empire, there will be a powerful class who will form the immediate link which is now wanting between the En-

glish and the Natives, and whose energies would, in the event of any serious commoiton, be exerted to support the former, for the simple reason, that they would have more to hope for under their rule than they conld expect from any Native Government."

There is another prevailing evil with which the Indo-Briton appears to be imbued and which is not to be eradicated but by a better knowledge of the present History of European Nations. I mean the want of union among them, and hence may be said to arise their successive failures in all attempts to establish laudable institutions for the benefit of their class. It is always the same with them, whether it is the raising of "Funds" for their widows and orphans; a seminary or a college* for the

* If Mrs. Postans stated that Indo-Britons were at one time excluded from the English College established at Bombay, and that the reason for this exclusion was the objection (on the part of the Natives) to the outcaste condition of the mother, she was quite wrong in this deduction, for the Parsees

instruction of their youth in intellectual improvements, or any objects equally laudable, failure in the very bud of the attempt is the inevitable consequence. They will be found to be as changeable as the wind. Disunions of this kind never produce any good; they frustrate the raising of substantial fabrics for themselves, and what is this to be attributed to, but to the numerous divisions

and Hindoos care little about such matters. Their morality *does not soar so high;* nor peradventure did they ever think of such a circumstance, but the correct inference to be drawn from it is nothing more than the illiberality entertained towards the class by those in power, and who had a *finger in the pie* in the formation of that Institution. But we trust such views and sentiments have died with their projectors, and the wisdom of the present men in power will surely not allow such an evil to exist in an institution which should be generally beneficial to all classes, particularly since these are the fountains from which it is intended that the blessings of Education are to flow for the people of Western India, throughout the breadth and length of the land; but if it should still exist, how desirable it is that Indo-Britons should establish Colleges of their own.

and sub-divisions in society, which destroy and cut up by the roots all sympathy and affection for each other, and like the Hindoo religion, raise one portion to celebrity and sink the other to infamy and degradation, whatever may be their mental or moral worth.

With the Indo-Britons, and others of the same class, a high salary confers dignity and consequence. The man who is fortunate enough to be in good circumstances, will be able no doubt to treat his friends better, but unless he possesses "the feast of reason and the flow of soul," or can give that relish to society which intellectual acquirements alone can do, he is a blank, and all his fine dinners and parties will not make him preferred to one, who has stored his mind with every thing useful and substantially good.

The manner in which society is generally regulated among Indo-Britons is as follows: The man who receives a salary of Rs. 400, will not deign to associate with the man who gets Rs. 300, and he who gets Rs. 300

will not condescend to keep the society of him who gets Rs. 200, and so on till you come down in the same gradation to the lowest paid. This I believe is a true picture of the society of Europeans and Indo-Britons forming the same class in Bombay.

The "*Uncovenanted Assistants*," or rather those who are distinguished with "*certain scanty privileges*," will not condescend to associate with any of the above order. These generally constitute a *clique*, and are not regulated according to salaries. The moment the generality of this class (for there are exceptions to all general rules), are nominated to a situation entitling them to these, with some, well earned privileges; such as being invited to the Governor's *parties* and the title of *Esquire*, given as an handle to their names, "a consummation devoutly to be wished" by all, they immediately consider it time to forsake all their old friends—some of them, in all probability, ten times more respectable than ever their new situations could have made them, who perhaps through

unpropitious circumstances, have been obliged "to chew the cud of disappointment" and endure evil beyond measure.

Although there is a straining after better and higher society, the Indo-Briton cannot be blamed for it; for it is human nature to be constantly aiming at something better. In fact, this principle of our nature shews itself equally in the merest trifles, and the most important concerns, and to this we attribute our advancement in life; although it is often the case with some, that notwithstanding every effort, their condition is in no way ameliorated, but they are doomed to remain in *statu quo*—Still the desire in all is the same; for even the most ignorant look forward with an eager eye, and as they measure their onward paths, indulge in certain prospects of improvement in their condition. In addition to this natural feeling, we will even go a step further, and say that no human being who is not a disgrace to humanity, will rest contented like a brute animal with his present state, or permit time to pass him

without an effort for the improvement of his circumstances or condition.

There is certainly much to counteract the good effects that are likely to emanate from an enterprising spirit, of which the Indo-Britons have no lack, and as a Bombny Editor has very properly observed, "we have always entertained an high opinion of the East Indians; their expanding genius, their love of knowledge, their political ambition, fettered though they be by a reluctant chain of etiquette and sterner circumstances, give predicting tokens of a people yet to be great."

And what does the author of the Wonders of Ellora, &c. say? "It is much to be desired that some progressive and gradual measures were introduced for their amelioration, but it would be more than madness to grant them immunities, or place them in the situatious at present filled by Europeans *only;* some attention has of late been bestowed upon them, and no one more than myself applauds the wisdom and liberality

of a late Act of Government by which they may possess land in any part of our territories. Most of these persons receive a good education, are intelligent, and inherit from their fathers, some portion of the energy and enterprise of the English character. I am by no means unwilling to admit, but there are many who have a keen sense of the disregard with which they are treated, and are impatient and dissatisfied with their station in society; and with a portion of an amiable class of people, nothing can be more certain than that unlicensed liberty of writing and publishing would produce much ferment and eventually disastrous results. They are high-minded from their accomplishments; proud, because their progenitors probably have filled high situations; confident of their powers from the English blood that flows in their veins. With these qualities, they possess in the admixture of blood, the address, industry, and acuteness of the Natives; the latter qualities are sharpened and improved by their English education

and habits; altogether it may be said that they are vastly superior to the Natives, and many of them little inferior to their European ancestors; in short, there is much to admire in their character, and much to be lamented in their political situation. But from this class I never apprehended any danger; true, they are rapidly increasing, but they are docile and loyal, and so closely by ties of consanguinity identified with the English, that while a vigilant and conciliating policy is pursued with regard to them, no fears need be entertained."

Seely in the above extract, speaks of Indo-Britons in connection with his opinion about the unadvisability of granting them a free press, but implores in the name of justice and common humanity, the granting to them in preference a more substantial and available benefit by which the condition of the class might be permanently ameliorated.

By some we may be considered as having wandered a little from the thread of our subject. If it is a digression, it is not much

out of the road, for after all it relates entirely to Indo-Britons, and shews that notwithstanding the opinions of Seely, Lord Teignmouth, Sir Charles Metcalf, Malcolm, Bevan and others, whose sentiments ought to have weight, still Indo-Britons are allowed only to flourish in rankling acerbity, amidst the thorns and thickets of indifference and reproach; and although much of this feeling has diminished, yet much of it remains to be obliterated from a certain class, in whom exist the most anti-liberal prejudices which are a disgrace to those who entertain them. There are some isolated exceptions who are free from such aristocratic feelings, and not tainted with narrow-mindness; or perhaps those who have generally been their promoters or benefactors, or some pious humble civilian may condescend to receive them at their houses for tiffin, dinner, or tea, &c. yet these instances are so rare that it can hardly be considered worthy the name of moving into better society.

Under such a state of things, the uncovenanted who have some peculiar privileges, have cut out for themselves an intermediate society, between the first and the higher orders of the second; for while they cannot associate indiscriminately with the highest, they will not associate with their *own* or second class. The idea formed is, that were they to continue to associate with the deserving of their own class, it would be considered derogatory to their character, and injurious to the very position they hold in the estimation of their superiors. In this they are totally mistaken; for it is these very crude notions which induce the higher classes of people to entertain rather an unfavourable opinion of them; and they do not approve of their shunning or discarding their own class, and it is obvious that it does not speak much for their understanding. It would be better were they to appreciate the boon in a different light from what they do. We would remind them of the trite maxim, "that it is better to be at the

head of the yeomanry, than to be at the tail of the gentry."

To the highest society in England there is, be it remembered, access by three different avenues—birth, talent, and wealth. Within its magic circle, fashion is ever ready to give genius a cordial welcome, provided that genius has received the stamp of public approbation. It is not fastidious about the kind, but about the degree of eminence. A great poet, and a great fiddler are received alike graciously. Nobles and Right Honorables by patent, are to be had in sufficient abundance, but the aristocracy of Nature are less numerous, and therefore in greater request. The barber in Nicholas Nickleby, whom the coal-heaver required a cast of his office, said that he did not shave coal-heavers; "we must draw a line" said he, "somewhere." With regard to admirable talent in these circles, the line seems to be drawn at great actors and singers. Dancers, like the coal-heaver, are excluded, the fairer portion of them being only honored as far as to solace the hour of the

patrician rake. The claims of wealth to be admitted within this envied pale, are frequently disallowed; vulgar wealth indeed obtains less homage among the elite of English society than the uninitiated suppose. If by corruption and *finese* it does procure an entrance, it is received with coldness and contempt. A polecat is not more unwelcome to a colony of ermines, than upstart opulence is to the fashion of England. What is a vulgar *millionnaire* to those who have no design upon his millions? To the needy scion of some noble stock he may be an object of interest, provided he has a marriageble daughter of a consumptive habit. But munificence without taste and profusion without judgment, have no charms for people of fashion ; and yet the *Parvenu* is miserable until he is admitted into the only place where he is liable to be despised, forgetting altogether that he does not possess any of the qualifications to support his character in such a position. If he is generally taciturn he may pass off, but if he attempts

to bray, the ass is likely to be discovered. The very footmen of the true gentry, who are great genealogists, look upon him with disdain, and are not even to be bribed to admiration. To talent, however, they often pay a willing homage. When there was a combination in the family of a noble lord to protest against Sam Foote's beer, an African footboy who was delighted with the sallies of that eccentric genius, said he would drink no other beer but Mr. Foote's, if it *was* twice as sour! Would he have submitted to this inconvenience to oblige Messrs. Hodgson, & Co.? The probability is that he would not have sacrificed a moment's gratification to prevent that distinguished firm from irretrievable bankruptcy. Hodgson & Co. or their heirs at least, squander the accumulation of trade in the vain attempt to propitiate the duties of fashion.

In this country things are managed in a different manner. The English who come here, are adventurers, and that is a class to whom wealth is every thing. But industry

here, as elsewhere is the road to wealth, and I earnestly entreat my countrymen, to enter upon these unfrequented paths that can alone conduct them to the envied goal; and to abandon the crowded thoroughfares which lead to insignificance and contempt, nor ought they to *despise the day of small things*. To subsist in the accustomed mode, is now difficult and will soon be impossible. Let them therefore retire from the starving multitude, before they are driven thence by the sharp monitor, *necessity*. "The night cometh," and now is the time to make the election, whether they shall occupy a respectable position in society, or dwindle by sure, though imperceptible degrees, into paupers and dependents.

" Oh! for the glance of the prophet's eye
To scan thy depths, futurity."

APPENDIX.

The following Article is taken from the Calcutta Review of March, 1849.

REPORT OF PROCEEDINGS CONNECTED WITH THE EAST INDIANS' PETITION TO PARLIAMENT, READ AT A PUBLIC MEETING, HELD AT THE TOWN HALL, CALCUTTA, 28TH MARCH, 1831—WITH AN APPENDIX. CALCUTTA; PRINTED AT THE BAPTIST MISSION PRESS, CIRCULAR ROAD, 1831.

NEARLY eighteen years have winged their flight over the body of East Indians in this country, since their spirited and praiseworthy exertions to redress the grievances under which they labored, and to elevate themselves in the social scale, from the degradation to which they had been forced, by the ungenerous conduct of their European fathers. The state and condition of the bodyremain, in all general respects, unaltered. Scarcely has any favorable change been made; and yet the present generation do not seem to

be alive to their own interests, or to put forth any efforts to amend the circumstances in which they are placed. The example of their brethren is utterly lost upon them. They appear to be contented with their present situation, and to satisfy their consciences with the moral conveyed in the school-boy specimens of caligraphy, "Contentment is a gem beyond a diadem." They however are forgetful of the fact, that there are two species of contentment; the one causing a man to continue sluggishly "in that state of life to which he has been called," and the other giving freedom of exertion to meliorate the circumstances of our lives, without at the same time permitting us to repine at our lot or to grow envious at the prosperity of others. The latter species is ennobling. The East Indians however, have apparently, as a body, turned away from this kind of contentment, and surrendered themselves to that species which results in a *stagnation* of the moral and intellectual faculties, and a gradual deterioration of character. Even some of those who took a prominent share in the great business of 1828, '29, '30, and '31, and who are still living, have grown lukewarm and indifferent to their own interests, and are neglectful of the claims, the obligations, and the interests of their posterity.

It is not our intention now to revive the questions which were mooted by the East Indians in other days, which are embodied in the petition that was forward-

ed to both Houses of Parliament in the year 1829, and which was adopted at a General Meeting, held at the Town Hall, on the 20th April of that year. These questions may—nay we think ought, still to be agitated; and especially at this moment, when the term of the Company's Charter will soon expire. They may however be found in the pamphlet which we have prefixed to these remarks, and which we picked up with considerable difficulty. It is an honorable publication, and yet strange to say, it is not thought of by the East Indians whom it especially concerns. It is a record of exertions which afford an unfavorable contrast to the apathy of the present race, and hence it is, that it is thrown aside and never looked into. If the pamphlet were more generally read, we are persuaded that the liberal and active spirit which pervades it, would be imbibed by East Indians of the present day, and the example of their elder brethren would be emulated. For this end we would recommend its being reprinted and widely circulated among the community.

It is our object to glance at the present situation and prospects of the East Indian body; to point out with a friendly spirit some of the faults which are observable in their character; and point to a few of the remedies which might be efficacious towards their removal and the introduction of a better state of things. We thus candidly reveal our purpose, not with the view of disarming criticism which we gladly court, but to dis-

abuse the East Indians of any prejudice which they might entertain against the freedom of our remarks; the truth of which cannot be doubted, but the narration of which may be unpalatable. The *mens conscia sibi recti* is our *æs triplex*, and nothing can rob us of its comfort, or deprive us of its support.

Before however proceeding to this important task which we have proposed for our accomplishment, it will not be amiss if, by way of *episode*, we mention the names and exertions of those who directed their best efforts to meliorate the condition of the East Indians. These were not once without their friends, but they seem to be now utterly destitute of them. The reason of this may be found in the words of the immortal Bard of Avon, "that if a man be not true to himself, he cannot be true to others."

Among the class of the people of Great Britain who have visited this land from pecuniary considerations, two names must be mentioned as having distinguished themselves most honorably in the cause of the East Indians. One of these two belonged to the Military branch of the Company's Service. He was a highly efficient officer, being selected to fill the office of the first Secretary to the Military Department. Nor was he loth to render due service to the Muses. His poem "On the mosquitos," will not be soon forgotten by his friends, and his frequent contributions to the oldest journal of this city, *The Hurkaru*, will bear

ample testimony to his literary attainments. It was principally through the exertions of the late Col. James Young, that in the year 1827 the East Indians obtained the privilege of sitting on the Grand and Petty Juries of the Supreme Court of Calcutta.

The next Briton who felt a lively interest in the condition of the East Indians was Mr. James Calder, of the late firm of Mackintosh and Co. He was always ready to assist every measure, both with his countenance and his purse, which had for its object the melioration of that body. He was the founder of the well-known Apprenticing Society, which held forth inducements to the trade to take as apprentices the youth of this country, brought up in the several charitable institutions which embellish this city.

Among the East Indians themselves, there were two men whose position and whose business invested them with sufficient influence to command the sentiments and regulate the opinions of their class. The names and exertions of Mr. Kydd, the founder of the Kidderpore Dock Yard, which has since passed into the hands of the Government, and who has been gathered to his fathers—and of Doctor Frith of the late firm of Frith and Gordon, Chemists and Druggists, deserve a more permanent record than the memory of the generation in which they had been useful. They were men engaged in business; their views of amendment were of a practical nature, and from what we know of them,

highly conducive to the secular welfare of the East Indians.

Of the great many who have lived in this land and whose exertions are intimately associated with the history of British India, there is one, who, remarkable as he was, for the liberality of his mind, for the noble exercise of his commanding influence, and for the statesman-like energy and comprehensiveness of his views, was still more remarkable for his private beneficence and his warm and intense sympathy with the condition, the circumstances, and the prospects of the East Indians. He felt for them as an elder brother feels for the younger members of an increasing family; and the enduring monument which he has raised for himself, of his own exertions, will perpetuate to latest ages, the name, the worth, and the fame of Lord Charles Theophilus Metcalfe—who exercised with the moderation and virtue of a Titus, the almost despotic influence which he possessed as a ruler of this land—who felt with a Clarke and a Wilberforce for the slaves whom he governed in Jamaica—and who, through the difficult means of Parliamentary majorities, quelled the dissensions and soothed the irritated feelings of the British Canadians.

Last though not the least of all these worthies, is the respected John William Ricketts. He was born about the end of 1791, the precise date and place of his birth are unknown, and he lost his father who was an Ensign

in the Company's Service, at the memorable siege of Seringapatam, in the year 1791. He was educated by the Military Orphan Society, and left school when he was about fifteen years old in the year 1807. He commenced life as an apprentice in the Honorable Company's Service for five years and sailed to Bencoolen.* Our information of his early life is scanty. The materials are few and of such doubtful authenticity, that we do not feel warranted in giving them "a local habitation and a name." All that we can depend upon is, that at an early season, he manifested a strong and warm desire to benefit his countrymen. The success of the exertions of the East Indians to sit on the Grand and Petty Juries, aided by the influence and talents of the late Col. James Young, emboldened him to greater efforts. He was possessed of great moral courage, mental energy, and indomitable perseverance. His contributions to the journals of this city, were neither few nor unfrequent. The great aim of all his exertions was to elevate his countrymen in the social scale, and to relieve them from the load of disabilities under with they were groaning. He wrote earnestly and long; and what is not without merit, he wrote well. Though the groves of Parnassus and the sweets of Hybla and Hymettus and the fountains of Arethusa—the vale of

* So much information as we have given of his early life, was obligingly furnished by the Rev. Mr. Wood, Officiating Secretary, Military Orphan Society, from the records of the office.

Tempé and the summer beauty and fertility of Arcadia —the *fabulous Hydaspes* and the *præceps Anio* and the yellow Tiber, with all their rich classic associations, did not feed, cherish, and inform his mind; the pages of Addison and the noble strains of Milton, were his delight, and formed the subjects of his intense study. He stored his mind with the proud wealth of English literature, and he was endowed with a felicity and ease of expression which enabled him to make excellent use of all he had learnt. His heart was in its right place, and his application was as unremitting as it was intense. There was also a self-dependence in him, which invested him with power to combat against odds, and to be undeterred in the pursuit of his objects by the stings and the filth and the buzz of noisome little insects. What he undertook, he could and would perform. He was also blessed with the power of communicating his enthusiasm to the breasts of others, and bending their wills and turning their inclinations to his own views, and directing all to the attainment of the object which he kept in view for the general good. If any man in his moral and intellectual features resembled the English Cobbett, it was the East Indian, John William Ricketts.

The first occasion on which he made his *debût* before the publicwas the opposition which he gave to the address, which the European inhabitants were anxious of voting, to Mr. Deputy Governor Adams, the uncom-

promising champion, *not* of the Liberty, but of the Slavery of the Press. Hitherto had Mr. Ricketts labored quietly but still uninterruptedly. He had anonymously advocated the cause of his countrymen; but now he felt an irresistible impulse carrying him forward, which caused him to emerge from the obscurity in which he had so long dwelt, and dwelt too, not uselessly. Nor was the occasion which made him tear off all reserve and throw himself in the ranks of the opposition—a post full of envy and danger—either trifling or unimportant. It was astonishing to behold Englishmen, who consider the Liberty of the Press to be the *Palladium* of their constitution, coming forward to offer their congratulations to a man who had so far forgotten the liberal and enlightened lessons he no doubt had learnt from his mother, and the independent spirit which he had to a certainty imbibed from infancy, as to *gag* the Press,—and nullify its influence for the advancement and information of the people. A Briton had become as mean, timid, and suspicious, as the weakest of Turkish sultans or the most pusillanimous of Indian despots—and it was to honor such a man, to pour fourth the grovelling sentiments of adulation to an idol more ignoble and hideous than the Hindú Jagannath, that Britons had met at the Town Hall. Their conduct was regarded with feelings of great surprise by those who had imbibed English literature and science, and felt what a great boon the Liberty of the

Press, was to society. These individuals who were making known their wants and their grievances through the medium of the Press, and were endeavouring to form themselves into a body for the purpose of obtaining a sure and certain remedy for all their ills, could not conceive that the social board of Mr. Adams should have transformed the hearts, the feelings, and the sentiments of Englishmen, or that the vast expanse of the Atlantic should have made men become morally their own Antipodes. Mr. Ricketts felt indignant at such servility. He opposed the Meeting. Shame covered and suffused the cheeks of the Britons, but a false pride and a false delicacy prevailed over their better judgment and their returning reason. Mr. Ricketts was left in a minority; and if ever a minority was honorable and faithful to truth and justice, it was this minority.

No man was more earnest in appreciating the benefits of a good education, and none more zealous in adopting means to secure it than Mr. Ricketts. He was the founder of the Parental Academic Institution, which was established on the 1st March, 1823. How inauspicious soever were the circumstances under which it was ushered into existence, and how feeble soever its beginnings, it has been under God, a mighty instrument for good to the children of this land. Catholic in its principles and sensible of the peculiarities of the moral and social relations of this country, it has work-

ed on its way "through good report and through evil report," and accomplished much good. It has been in existence for twenty-five years, and is now putting forth its youthful and vigorous efforts to be still more extensively useful. Nor has it for a moment abandoned the principles of its organization. It is still with open doors inviting youth of all classes, of every hue and complexion, and of every denomination, to enter into its seats of learning and improve their minds and qualify themselves for the great and the important duties of life. It debars none from tasting of the fruits which Science and Art and Literature produce; and what is of still greater advantage, it directs the minds of the pupils to the knowledge of God, and all the blessed truths of his Revelation.

We have stated that the "Parental," notwithstanding the great lapse of time, continues "unchanging and unchanged," and we are persuaded that we have not hazarded a controvertible statement. We have heard it whispered that the institution has altered the principles upon which it was based. Those who have an intimate acquaintance with the internal economy of that school, will find that there has been neither any alteration nor abandonment of any one principle upon which it has been founded. The fact is simply this. Every denomination of Christians is anxious of having a school, conducted on its peculiar principles; and people therefore express dis-

satisfaction with the Parental Academy, because it does not abandon its Catholic spirit and become exclusive. They say that the time has arrived when it is necessary to make a stand and vociferate the *Shibboleth* of party. We do not fully understand the reason of such a procedure, but we may be allowed to state, that it is the duty of all true Christians to mingle together in the unity of the spirit, and to keep together in the bonds of peace; and that the only contest in which they can be engaged externally in this land, is that which is waged between light and darkness. The Parental Academy is the *exponent* of such a union of spirit; and as party-spirit is more exciting and therefore more blinding than moderation based on prudential and religious considerations, this important institution has not been so universally esteemed as it deserves. While other seminaries have risen and disappeared like mushrooms, it has hitherto, amid all vicissitudes, maintained its ground—proving that it has in it a principle of vitality which promises continued stability and usefulness.

The "Parental Academic Institution" is the great, and we hope it will be, the enduring monument of Mr. Ricketts' zeal, energy, and fame. His portrait adorns the hall, and we sincerely trust that the East Indian body will also hang up on the other walls of the school, the pictures of those who have labored earnestly and usefully for the institution, and contributed to its ad-

vancement and glory. After the establishment of this Academy, Mr. Ricketts did not deem it necessary to repose on the laurel he had so deservedly won. In fact, idleness was foreign to his nature. He could not exist without agitating some question, or forwarding some movement. At length his enthusiasm fired the breasts of others. A general desire was felt to do something for the purpose of redressing the grievances under which the East Indian body labored. It was found that any application to the Local Government or to the Court of Directors was unattended with success. Happily it was proposed that a petition, detailing every evil and pointing out every act of injustice, should be framed and forwarded to the Legislative Assembly of Great Britain. The Parliament of England would never turn a deaf ear to the reasonable demands of her people. Still it was urged that the mere transmission of the petition would not secure the object which the petitioners had in view. There must be another force to propel the movement—a pressure from without to direct attention to the petition within the walls of the Parliament. Some one must be deputed to awaken interest and excite sympathy on behalf of the East Indians. One of their own body must be present in England than whom no one else would feel a more lively interest in the success of the petition. Few there were who would volunteer to undertake the attempt. To hazard the loss of a perma-

nent situation in a Government Office—to tear themselves from the ties of family and of kindred—"to tempt the dangerous deep"—to visit a foreign clime, it may be uncongenial to the health of the constitution—to land and sojourn for a time among strangers—to brave the "proud man's contumely" and the rich man's scorn"—to seek to excite an interest for a body whose fault was their birth, a circumstance beyond their control, and who were treated with greater rigour than the Parthenæ of Sparta—to obtain redress for grievances which Britons have not felt;—all these sacrifices, hazards, and exertions were required to be made by him who would convey the petition to England.

All were mute, when Mr. Ricketts proffered his services. At a Meeting held at the Town Hall, on the 20th of April, 1829, Mr. Ricketts was appointed the agent of the East Indians, and the petition was entrusted to his safe and able custody. He was prompt in the performance of his duty. He set sail with all possible despatch and arrived in London on the 27th December, 1829, and immediately proceeded with the business with which he had charged himself. He put himself in communication with the Chairman and Deputy Chairman of the Court of Directors, with the Noble Duke of Wellington and with others of influence and authority, whose co-operation and sympathy were necessary to be secured. On the 29th of March, 1830, the East Indians' Petition was presented in the House

of Lords by Lord Carlisle; and on the 4th May in the House of Commons by the Honorable Mr. Wynn. On the 31st March, Mr. Ricketts was examined at the bar of the House of Lords before their Select Committee on the affairs of India. On the 21st and the 24th of June, he was examined before the Committee of the House of Commons. Having discharged his duty and made arrangements for further agitation of the great subject for which he had left his native land, he embarked for Calcutta on the 8th of July. After a long, tedious, and vexatious passage he arrived safely in Callcutta, on the 19th of March, 1831.

It is foreign to our purpose to give a detail of the circumstances of Mr. Ricketts' stay in England. It will be sufficient to observe that his conduct and exertions were warmly approved by his constituents. A silver vase was presented to him in token of their admiration. He was solicited to sit for his picture and a public banquet was given him. At Madras the East Indians gave him a warm reception. He had thus the proud satisfaction of learning that he had done his duty, and fully and completely realized the expectations of his constituents.

On his arrival, he rejoined his office in the Board of Customs, Salt and Opium. The public-spirited Mr. Henry Meredith Parker, who was then the Secretary of the office, permitted him to return to his original situation. At this period, during the administration of

Lord Bentinck, the offices of Munsiff, Sudder Amín, and Principal Sudder Amín were thrown open to the competition of all classes and denominations; and Mr. Ricketts obtained the appointment of Sudder Amín of Jungle Mehals.* His probity, good sense, and energy of character, soon raised him to the office of Principal Sudder Amín of Gya—a post which he filled with honor to himself and to the satisfaction of all. However he was not permitted to enjoy this office long. The tenure of his life was brought to a close. He was seized with a violent fever and expired on the 28th July, 1835. His remains are interred at Gya. We subjoin the letter of Mr. Cuthbert, the Judge of Behar, announcing to Government this casualty, and the notice which appeared in the Government General Orders from the pen of the late Lord Metcalfe:

GAZETTE, 8TH AUGUST, 1835.

4th August.—The following extract from a letter from the Judge of Behar, announcing the demise of Mr. J. W. Ricketts, late additional Principal Sudder Amín at Gya, is published for general information as a testimony highly honorable to the character of the deceased:—

To ROSS DONNELLY MANGLES, ESQ.,

Secy. to the Govt. of Bengal, Fort William.

SIR,—It is my painful duty to announce to you for the information of the Honorable the Governor of Bengal, the demise of Mr.

* Now included in West Burdwan.

J. W. Ricketts, late additional Principal Sudder Amin at Gya, which event took place on the morning of the 28th instant.

I feel satisfied that it will be gratifying to the Honorable the Governor of Bengal as well as to the afflicted family and friends of the deceased, to learn that the whole native community of this place amounting to some thousands evinced their respect for his public character by following his remains to the grave.

I have the honor to be,
Sir,
Your most obedient Servant,
(Signed) J. S. CUTHBERT,
Zillah Behar, 29th July, 1835. *Judge.*

Of those who co-operated and acted with Mr. Ricketts in the honorable movement which resulted in the despatch of an agent to the Parliament of England, there are two who are still living amongst us, and whose share in that business was so considerable as to justify a passing notice of them. Mr. Wale Byrne took an active and prominent part in the entire series of this work, and his earnestness and zeal in the cause of the East Indians have not abated to this day. His services to the Parental Academy fully entitle him to the gratitude of the class to which he belongs. The other is Mr. William Kirkpatrick, Deputy Registrar of the Sudder Devany Adalut, whose ability, talents, and energy have heretofore been employed for the welfare of his countrymen.

We have now arrived at our subject. We have recited the nature and amount of the exertions which

were formerly made, and which afford a strange contrast to the lukewarmness and indolence of the present day. It will neither be uninteresting nor uninstructive to trace the causes of this sad change in the history of a class of men, who have enjoyed and do still possess special opportunities for their own advancement. The East Indians, thirty years ago, nearly engrossed all the offices which have fallen to the share of the uncovenanted. With the little education which they then received, they found themselves in the enjoyment of lucrative employments, and as they came up to the very frontiers of the covenanted service—touched the skirts of the members of the Civil Service, they felt certain wishes awaken, to which their bosoms had been strangers, and found new prospects which were continually enlarging to their view. They felt themselves deprived of certain rights and privileges, to which as citizens, they had a clear and perfect right, and they were therefore loud in their demands to obtain them. They succeeded and were satisfied with the result of their efforts. They saw themselves placed on the same level with the British citizens of Calcutta, and they felt they had done enough.

'Something was still required to be done. They wished to be eligible to the employments filled by the covenanted service. The barrier required to be broken down—a breach was necessary to be made. But this task was not to be accomplished in one day. It

was not the momentum of one blow, which would have overturned the wall of separation. A series of well-directed and continued efforts was required to attain success; a regular plan, a congeries of means was necessary for such a purpose. The battle was to be waged in England. The interest and influence of Leadenhall Street, which are even felt within the walls of Parliament, were not only to be counteracted but to be overcome.

To accomplish so much, colossal strength was necessary. The purse of the Nabob of Arcot would not be enough. The cup of Fortunatus would just answer the purpose. As all necromancy was at an end, and the King and Queen of fairy land were no more gracious to us, poor things of clay—it was required of the East Indians to form a large fund and keep the springs well supplied, that the amount of silver might not be exhausted until the work was done. The circumstances of the body did not allow of the organization of such a fund. Their means were narrow. They had freely given, and they could give no more. They had put forth efforts, and it was not possible to do any thing on so large a scale as was urgently necessary for so great an undertaking.

The magnitude of the means to be employed and the uncertainty of final and complete success deterred the East Indians from making the exertion which was required. They had reached the wall, and as they

could not scale it they relapsed into a state of inactivity. Nor was their inclination to continue in this state, shaken by the importance of the interest at stake. On the other side of the scale they calculated the sacrifice which must be made to secure the interest after which they so eagerly sought. The amount of the latter preponderated considerably. Most of them who had engaged in the great cause with which the name of Mr. Ricketts is associated, had by this time married, and feeling themselves encumbered with the wants and the cares of an increasing family, they were not in a position to make so great a pecuniary sacrifice as the importance of the subject demanded. Nor are we disposed to reproach them. Any amount of liberality which is made at the cost of the comforts and future prospects of the family, may be not a virtue but a virtual dereliction of a highly sacred duty.

We would have no reason to find fault with the East Indians, if their inactivity had been confined within the limits of the movement that was demanded to effect an organic change in the constitution of the Company's service; as their paucity and comparative poverty would powerfully plead in their behalf. This inactivity however, is a vice which, like the parasitical plant, winds round the powers and faculties of the human mind, deprives them of their energy, and in the end destroys their vitality. The effect on the character of the East Indians produced by this inactivity, was

precisely as we have stated. It at once deprived them of that energy which was once their characteristic.

Another circumstance contributed not a little to render them forgetful of their own welfare. The increasing circle of English conquests in this land; the multiplying relations of the Honorable East India Company; and the consequent vast increase of business, territorial, judicial, and revenue, rendered necessary the establishment and enlargement of offices; and hence a great number of situations or rather clerkships were thrown open to the competition of the uncovenanted. As the Hindus were not so well educated as they are now, these appointments fell to the lot of the East Indians. In fact they enjoyed the lion's share.

As a knowledge of reading, writing, and spelling, were almost the only qualifications which were requisite, the East Indian body found it an easy matter to enjoy these clerkships. Their sons were at an early age admitted into offices, and their advancemant in life was as rapid, as it was certain. No sooner did things arrive at this state, than the East Indians became apathetic in the great work in which they had been engaged. They were presented with two advantages,—the one immediate and the other remote. Time and sacrifice and great exertions were required to accomplish the dissolution of the monopoly of employments which the Civil Service enjoyed. Here

were employments of smaller value it is true, but still within the reach of the East Indians and of the meanest capacity.

This apathy exercised great influence in deteriorating the character. Had the competition for employment as clerks been confined to the East Indians alone, we question whether we would have witnessed so rapid a retrograde movement as we now do. A fictitious importance would have still been observable. An air of gentility would have been manifest. But the impetus which native education had by this time received, threw a great number of the Hindús into the arena of competition. Every year sends out a large and a larger number of these well-qualified and well-informed youths, and the struggle is becoming more severe and trying.

It is commonly observed that in those lands where a dearth prevails extensively, the lower classes anxious to obtain food, send out their little children to labor, when their physical strength is utterly unequal to it. The result of this improvident anxiety is that the poor children die of fatigue and overstrained exertion. This is the consequence which is now being sorely felt by the rising generation of the East Indians. Their fathers, most impatient that they should have a *footing* in a Government Office, take them out of schools at a very early age. Their education is but just begun. Their improvement is at once suspended. Their minds are

dwarfed and their intellects are unfurnished with ideas. The character of the East Indians, deprived of the forward motion, now swings backward.

As the mental improvement is thus for ever laid aside, the manners, which are little more than the outward manifestations of the mind, continue "unaltered and unimproved." The rising generation of the East Indian body, viewed in the mass, are remarkable for the absence of that solidity of character which is an earnest of future greatness and ultimate success. Removed at an early age from school, they are too quickly thrown into the world and carried away by the whirlpool of fashion. The gaities and pleasures of this life engross almost all their attention—they too frequently become mere coxcombs; plunge themselves into debt, from which they can never extricate themselves honorably;—or marrying at an early age they are soon burdened with a large family, and the remainder of their lives is painfully anxious about "making two ends meet" and ensuring a provision for their children. The love of fashion awakens the feeling of ostentation, and no sooner is a young man in the receipt of 80 or 100 Rs. than he purchases a buggy and horse of *ten times* that amount. Few or none think of saving. All are content to carry on a life-long struggle with their small means and the necessities of their being. The prospect of a pension after thirty years of service, is the staff on which they lean for support during old age.

It is their dependence against youthful extravagance and levity.

A love for the pleasures of the world is, in proportion to the scale on which it is displayed, a motive to exertion or a means to the ruin of the character. If it be sought for amidst the splendour of wealth or the pomp of hereditary nobility, it is found to exercise a powerful influence on the moral and mental energies. On the other hand, if it be sought for as a means of enjoyment, the influence on the character is highly detrimental. As resources begin to fail the man of pleasure, he contracts the circle of his enjoyments at each period of his descent, until he sinks to "right earth." Like the flight of an eagle whose object is no longer to dally with the sun but to reach the earth below, he wings his flight round and round—the circle narrows, until "plumb" he drops on this "nether world."

The pleasures which now too generally beguile the East Indian youth, are characterized by their meanness. Dancing and dancing and dancing, seems to constitute the sum of them. These dances—or as they are called, "balls and suppers," are conducted in a very common style; and while the intensity of the enjoyment is sought after, embarrassed circumstances and small means display them in a scale which is as contemptible as it is ridiculous. These joival meetings fail to exercise a wholesome influence, even on the dress and manners of the partakers of the delights; and

in this way, their characters suffer deterioration. A carelessness in the observance of conventional decency is the mark of a debased mind.

The following fact is most humiliating to the East Indians. After as careful a revision of the records of the Insolvent Court as could be made, the following result was obtained. The calculation was made in the proportion of the numbers which belong to each class. Of all the various classes of men who in this country have sought and obtained the benefit of the Insolvent Court, the rank is estimated as follows :—East Indians— Europeans—Jews—Armenians—Mahomedans—and Hindús.

The fact of men in debt being considered, there is not a doubt but that the East Indians, in proportion to the body, will also be found to contain the largest number.

It is perhaps useless from what we have already stated, to give a description of the social condition of the East Indians and of the amount of female influence in it. The latter is extremely feeble, at least for good. In every state of Society we can easily infer the character of the weaker sex from the characteristics of the male portion of the whole family. This has been done, and it would perhaps be invidious to say aught regarding the condition of the females and the influence "for better or for worse" which they exercise on the class to which they belong. One thing is clear, and that is,

that an educational establishment for East Indian females, of a superior description and on a permanent footing, is imperatively required. Where is the Ricketts, alike able and willing to grapple with the difficulties of founding it?

We have, in attempting to give a compendious view of the East Indian body, endeavoured to estimate their characters impartially. We have not "set any thing down in malice." We have spoken the truth as far as our local observation extends,—the whole truth and nothing but the truth. Our earnest desire is to do good. "A friendly eye" will discover faults, but this discovery is intended to lead to the amendment of them—to supply what is deficient—to make straight that which is crooked—to improve what is good. A flatterer's eye will praise every thing, and this conduct will serve only to perpetuate evils. A patriot loves his country, and he is not the less a patriot who points out the weakest part of the defences, and recommends their being either strengthened or well guarded. We have undertaken the task in a spirit the reverse of hostile.

It is alleged that the East Indians shew too great a prediliction to become quill-drivers. We have already pointed out the consequences of this excessive partiality for the Government service on their character and their future propects. But they are not without some excuse. The Government service is of all services, the most certain and most advantageous. The

emoluments now are not what they were. Yet there are few men who possess that adventurous spirit which will lead them to prefer a dependence on public patronage with the credit system in full sway here, to a Government employment, "sure and certain." The certainty of the salary; the enjoyment of full wages in cases of sickness; the probable success of leave of absence with the retention of the situation; the prospect of a pension; the advantage of medicine free of all expense from the Company's Dispensary; and the small expenditure of labor and the little demand for talent—are all or each of them, powerful inducements to seek employment in the Government Offices. If *nepotism* be one of the failings or weakness of the Court of Directors for admission into what is truly said to be, "the noblest service" in the world—surely the elder East Indians may be excused for their great desire to secure clerkhips for their sons and for their unyielding tenacity in adhering to them. The fault we have to find with them, is the great injury which they inflict on their children by depriving them of that sound moral and intellectual instruction, which would elevate them in the social scale, and raise them in the estimation of the governors of the land.

Besides, we think that there are new employments thrown open to East Indians in the judicial and revenue branches of the service, which are worthy of competition. The offices of Principal Sudder Amín, Sud-

der Amín, Múnsiff, Deputy Magistrate, and Deputy Collector are not to be despised. There are two great hindrances we know against parents permitting their children to compete for these honorable and important offices. The *time* of the dependence of the sons on the exertions of their parents is prolonged to *one* and *twenty* years; and a certain line of qualifications is necessary. The amount of interest which is demanded to secure these offices is the same with that which is required for securing clerkships. In our opinion these *hindrances* can be easily overcome. However, to this day, parents have done nothing towards their removal, and it therefore becomes incumbent on the sons to have such self-dependence and make such self-exertions as will enable them to occupy the posts of subordinate Judges, Magistrates, and Collectors of the land.

We would recommend two methods which appear to us very feasible, and which if carried out, would redound to the honor of those who adopt them.

The first is, to study the vernacular languages and the British-Indian Regulations, during leisure hours. The Government Offices generally open at 10 o'clock in the forenoon, and close at 4 o'clock in the afternoon. The hours before and after the official day, instead of being spent in idle pursuits, which neither fill the mind nor make men wiser and better, can be very profitably employed in the prosecution of the abovementioned studies. After sufficient knowledge

has been gained, the parties may submit to an examination, and should they succeed, they will soon meet with employments, in the executive departments of the state.

The second is for the youth who have left school, to continue their studies—more especially the study of English literature. Private study will not exactly answer the purpose. There are many excuses which generally interrupt private study and thus deprive the individual of the benefits flowing from it. A class should be formed and a competent person employed to superintend and direct their studies. Emulation and example would be powerful stimulants for the improvement of the youth, and the regular and gradual prosecution of their studies. There cannot be a doubt of the success of the method, provided all join heart and soul and cheerfully co-operate with each other.

These two methods would in some measure correct the anxious haste of parents to remove their children from school with the evils attendant on it—these two ways would secure certain advantages to the youth which would have great influence on their future lives and characters. The means now proposed are small, but in our opinion the smallest means should be greedily laid hold of and employed. While we wait in the expectation of enjoying larger means, we permit many opportunities to pass through our hands, unimproved and lost for ever. A number of small means will

make up a large sum. Drops of rain fill our rivers. Steps only six inches high lead to the highest eminence; in other words, small means are not to be neglected. The slightest efforts are not to be despised. The Ganges at its source is but a small bubbling fount. The only thing required is unremitting perseverance and steadfast honesty; and small means and slight efforts will accomplish in time a vast amount of good.

Why, we know not, but the fact is that there is entertained a very preposterous opinion respecting the influence of Government among the East Indians. They would rather undertake nothing themselves—they will think of nothing but of Government. If Government will take such a thing in hand, then it will succeed. If on the other hand, the Government will not bestow its favor or its countenance on any attempt, it will, nay, in their opinion, it must languish, wither, and die. We would, had we the space and the time, cheerfully undeceive them. The influence of Government on life and property, is, we know, positive; in all other matters, it is *negative*. Government does not sow our fields or ripen our corn—produce our raw materials or confer value and utility on them—build our ships, or guide their path on the fathomless ocean. It *restrains* the violence of lawless rapine and the red hands of murder; and individual energy, wealth and intelligence accomplish the rest. Government cannot teach or render science easy, or art facile.

It has the means to endow and establish schools, and individual observation and exertion accomplish the rest. The high and ennobling principles of Virtue, Truth, and Justice are beyond the reach of Government directly to inculcate, or establish in the human heart. These lie far beyond the might of "sceptred kings." In these respects the king is no better than the clown. Where then is the utility of depending so much on Government influence? Where the necessity of looking up to Government on all occasions? Let each East Indian proceed earnestly and seriously to the work of self-improvement and the ultimate success of the body is certain.

If there be any one fault greater than another, of which too many of the East Indian body are guilty, it is the propensity, to sneer, to jeer, and to scoff at every attempt which is sincerely and honestly made to entertain and instruct them—to bring them together—and to induce a community of feeling among them. They are now separated from each other—split into classes, of which one is *cynically* disdainful of the other;—and hence any attempt which requires the co-operation of the whole and demands their unanimity, is certain of proving a failure. Not content with sneering at and ridiculing every proposal and every measure which have for their object the melioration of the class, they are too much given to *newspaper-writing;* and that also, not with the view of eliciting dis-

cussion which is to terminate in any solid advantage, but simply to display penmanship or official style, or satisfy some petty vanity which has been wounded, by pouring the virulence of their disappointment, anonymously, into the columns of a public journal. This propensity to write and to laugh at all and every thing, shews the absence of that proper and manly feeling which forms the basis of character. It proves beyond a doubt that the people are weak-minded enough to seek a crowd when their individual presence is necessary, and to laugh that they may appear wise. Every good and rational undertaking has been commenced under very inauspicious circumstances; and, if East Indians will not display more moral courage to support and continue those projects which would conduce to their future improvement and welfare, the world will be apt to conclude that they deserve to be unnoticed and disregarded.

However, we must not fling our censure so indiscriminately. There are among the East Indians many estimable men, who are now filling honorable posts in the uncovenanted branch of the service, and who are discharging their duties most creditably and satisfactorily. We could, only that we are reluctant to write down names, make mention of several judicial and revenue officers and assistants in the Government offices, who have won for themselves the good will of their superiors and who are remarkable for their intelligence.

The records of the Mofussil Courts will shew what they have done in the capacity of subordinate judges; and the improved revenues of the country are greatly attributable to the exertions of the Deputy Collectors. As Deputy Magistrates, they have been found useful. Many of them now discharge the business, once done by members of the Civil Service, of writing all the despatches to the Honorable Court of Directors; and these despatches are executed with care, zeal, and intelligence.*

* We subjoin a statement of the Calcutta East Indians engaged in the various pursuits of life.

The statement may not be absolutely correct. It has however been carefully prepared.

Clerks in Government Offices	about	759
Ditto in Merchants' Offices and at Attorneys'	„	230
Principal Sudder Amins	„	7
Sudder Amins	„	4
Munsiffs	„	5
Deputy Magistrates	„	1
Deputy Collectors	„	9
Salt Department	„	2
Abkari Department	„	5
Schoolmasters	„	110
Coachbuilders	„	7
Shoemakers	„	9
Undertakers	„	6
Preventive Service	„	22
Confectioners	„	3
Engineers and Mechanics	„	65

On the whole the *class* has not much improved There is still a *hankering* for employment as *keranis;* and, though many East Indians are engaged in other departments of human ability and industry, the preponderance is still for *keranishipe.* We trust that the *ratio* will diminish every year until it will appear in an

Printers	„	72
Bookseller	„	1
Auctioneer	„	1
Civil Architects	„	2
Portrait Painters	„	2
Subordinate Medical Department	„	85
Indigo Planters	„	30
Merchants	„	7
River Traders	„	19
Brokers	„	2
Missionaries (Baptist)	„	3
Merchants	„	7.
Covenanted Service, Military	„	2
Ditto ditto Medical, (one Veterinary Establishment)	„	2
Uncovenanted, ditto ditto	„	2
Students, Medical College	„	13
Drummers, Fifers and Band Master	„	73

In the other departments of human ability and industry, established in every civilized society, there are no East Indians to be found. The rest of the class may be known to be employed as Cooks, Butlers, and Seacunnies.

A statement similar to the above, from Madras, Bombay, and Agra would be very desirable.

inverse form. The prospects and conditions of the East Indians are more favorable *now*, than they were years ago. Many honorable and lucrative employments are now open for competition to them. There is a greater disposition manifested to employ, in the affairs of Government, the agency of those born and educated in this land. There is a desire to assist all who are worthy of succour. But unfortuately the present character of the East Indians, when contrasted with the character of Ricketts and his colleagues, will be found to have fallen off considerably; and if the Hindús have now taken an undue slice of the Government patronage of the uncovenanted offices, the fault is wholly to be attributed to the East Indian body. They have virtually committed suicide. Their apathy with respect to their own interests—their desire for the trifling and puerile vanities of life—their sluggish contentment with the little learning which they may pick up at school—their propensity to sneer at the exertions of their own class—all these have restrained their progress and allowed the Hindús to wip the prizes at the disposal of the Government. Once they had the start of the Hindús. They carried every thing before them. The tide has now turned—the conquests are being recovered one by one; and unless the East Indians honestly and truly exert themselves, not even a *keranishíp*, worthy of the name, will be left to them.

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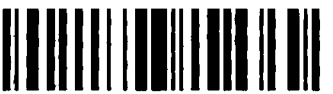
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